# Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

# Al-Shu'ra'

**Revealed in Makkah**

بِسْمِ اللّهِ الرَّحْمَـنِ الرَّحِيمِ

**In the Name of Allah, the Most Gracious, the Most Merciful.**

طسم

**26:1 Ta Sin Mim.**

تِلْكَ ءَايَـتُ الْكِتَـبِ الْمُبِينِ

**26:2 These are Ayat of the Book Mubin.**

لَعَلَّكَ بَـخِعٌ نَّفْسَكَ أَلاَّ يَكُونُواْ مُؤْمِنِينَ

**26:3 It may be that you are going Bakhi` yourself, that they do not become believers.**

إِن نَّشَأْ نُنَزِّلْ عَلَيْهِمْ مِّنَ السَّمَآءِ ءَايَةً فَظَلَّتْ أَعْنَـقُهُمْ لَهَا خَـضِعِينَ

**26:4 If We will, We could send down to them from the heaven a sign, to which they would bend their necks in humility.**

وَمَا يَأْتِيهِم مِّن ذِكْرٍ مِّنَ الرَّحْمَـنِ مُحْدَثٍ إِلاَّ كَانُواْ عَنْهُ مُعْرِضِينَ

**26:5 And never comes there unto them a Reminder as a recent revelation from the Most Gracious, but they turn away therefrom.**

فَقَدْ كَذَّبُوا فَسَيَأْتِيهِمْ أَنبَـؤُا مَا كَانُوا بِهِ يَسْتَهْزِءُونَ

**26:6 So, they have indeed denied, then the news of what they mocked at will come to them.**

أَوَلَمْ يَرَوْاْ إِلَى الأَرْضِ كَمْ أَنبَتْنَا فِيهَا مِن كُلِّ زَوْجٍ كَرِيمٍ

**26:7 Do they not observe the earth -- how much of every good kind We cause to grow therein!**

إِنَّ فِي ذَلِكَ لآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ

**26:8 Verily, in this is an Ayah, yet most of them are not believers.**

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ

**26:9 And verily your Lord, He is truly the All-Mighty, the Most Merciful.**

## The Qur'an and the Disbelievers turning away; They could be compelled to believe if Allah so willed

Allah says:

طسم (١)

**Ta Sin Mim.**

At the beginning of the explanation of Surah **Al-Baqarah** we discussed the letters which appear at the beginning of some Surahs.

Allah's saying:

تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ (٢)

These are the **Ayat** of the Book **Mubin**.

means, these are the verses of the Clear Qur'an, i.e. the clear and unambiguous Book which distinguishes between truth and falsehood, misguidance and guidance.

لَعَلَّكَ بَاخِعٌ نَّفْسَكَ ...

It may be that you are going **Bakhi`** yourself,

means, destroy yourself -- because of your keenness that they should be guided and your grief for them.

... أَلَّا يَكُونُوا مُؤْمِنِينَ (٣)

that they do not become believers.

Here Allah is consoling His Messenger for the lack of faith of those among the disbelievers who do not believe in him.

This is like the **Ayat**:

فَلاَ تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسَرَتٍ

So destroy not yourself in sorrow for them. (35:8)

فَلَعَلَّكَ بَـخِعٌ نَّفْسَكَ عَلَى ءَاثَـرِهِمْ إِن لَّمْ يُؤْمِنُواْ بِهَـذَا الْحَدِيثِ أَسَفاً

Perhaps, you would **Bakhi`** yourself, over their footsteps, because they believe not in this narration. (18:6)

Mujahid, Ikrimah, Qatadah, Atiyyah, Ad-Dahhak, Al-Hasan and others said that: لَعَلَّكَ بَاخِعٌ نَّفْسَكَ (It may be that you are going **Bakhi`** yourself),

means, `kill yourself.'

Then Allah says:

إِن نَّشَأْ نُنَزِّلْ عَلَيْهِم مِّن السَّمَاء آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ (٤)

If We will, We could send down to them from the heaven a sign, to which they would bend their necks in humility.

meaning, `if We so willed, We could send down a sign that would force them to believe, but We will not do that because We do not want anyone to believe except by choice.'

Allah says:

وَلَوْ شَآءَ رَبُّكَ لآمَنَ مَن فِى الاٌّرْضِ كُلُّهُمْ جَمِيعًا أَفَأَنتَ تُكْرِهُ النَّاسَ حَتَّى يَكُونُواْ مُؤْمِنِينَ

And had your Lord willed, those on earth would have believed, all of them together. So, will you then compel mankind, until they become believers. (10:99)

وَلَوْ شَآءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً

And if your Lord had so willed, He could surely, have made mankind one **Ummah**... (11:118)

But Allah's will has acted, His decree has come to pass, and His proof has been conveyed to mankind by mission of Messengers and the revelation of Books to them.

Then Allah says:

وَمَا يَأْتِيهِم مِّن ذِكْرٍ مِّنَ الرَّحْمَنِ مُحْدَثٍ إِلَّا كَانُوا عَنْهُ مُعْرِضِينَ (٥)

And never comes there unto them a Reminder as a recent revelation from the Most Gracious, but they turn away therefrom.

meaning, every time a Scripture comes from heaven to them, most of the people turn away from it.

As Allah says:

وَمَآ أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ

And most of mankind will not believe even if you desire it eagerly. (12:103)

يحَسْرَةً عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِّن رَّسُولٍ إِلاَّ كَانُواْ بِهِ يَسْتَهْزِءُونَ

Alas for mankind! There never came a Messenger to them but they used to mock at him. (36:30)

ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرَى كُلَّ مَا جَآءَ أُمَّةً رَّسُولُهَا كَذَّبُوهُ

Then We sent Our Messengers in succession. Every time there came to a nation their Messenger, they denied him... (23:44)

Allah says here:

فَقَدْ كَذَّبُوا فَسَيَأْتِيهِمْ أَنبَاء مَا كَانُوا بِهِ يَسْتَهْزِئُون (٦)

So, they have indeed denied, then the news of what they mocked at will come to them.

meaning, they denied the truth that came to them, so they will come to know the news of the consequences of this denial after a while.

وَسَيَعْلَمْ الَّذِينَ ظَلَمُواْ أَىَّ مُنْقَلَبٍ يَنقَلِبُونَ

And those who do wrong will come to know by what overturning they will be overturned. (26:227)

Then Allah tells those who dared to oppose His Messenger and disbelieve in His Book, that He is the Subduer, the Almighty, the All-Powerful, Who created the earth and caused every good kind of crop, fruit and animal to grow therein.

أَوَلَمْ يَرَوْا إِلَى الْأَرْضِ كَمْ أَنبَتْنَا فِيهَا مِن كُلِّ زَوْجٍ كَرِيمٍ (٧)

Do they not observe the earth -- how much of every good kind We cause to grow therein!

Sufyan Ath-Thawri narrated from a man from Ash-Sha`bi that people are a product of the earth. So whoever enters Paradise is good and noble, and whoever enters Hell is base and vile.

إِنَّ فِي ذَٰلِكَ لَآيَةً ...

Verily, in this is an **Ayah**,

> meaning an evidence of the power of the Creator of all things.

... وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ (٨)

yet most of them are not believers.

> He spread out the earth and raised the canopy of the heavens, yet despite that the majority of people do not believe, rather they deny Him, His Messengers, and His Books, and they go against His commands doing the things He had prohibited.

His saying:

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ ...

And verily your Lord, He is truly the All-Mighty,

> means, the One Who has power over all things, to subdue and control them,

... الرَّحِيمُ (٩)

the Most Merciful.

> means, towards His creation, for He does not hasten to punish the one who sins, but He gives him time to repent, and if he does not, then He seizes him with a mighty punishment.

Abu Al-Aliyah, Qatadah, Ar-Rabi` bin Anas and Ibn Ishaq said:

"He is Almighty in His punishment of those who went against His commands and worshipped others besides Him.''

Sa`id bin Jubayr said:

"He is Most Merciful towards those who repent to Him and turn to Him.''

وَإِذْ نَادَى رَبُّكَ مُوسَى أَنِ ائْتَ الْقَوْمَ الظَّـلِمِينَ

**26:10 And (remember) when your Lord called Musa (saying): "Go to the people who are wrongdoers.''**

قَوْمَ فِرْعَوْنَ أَلا يَتَّقُونَ

**26:11 "The people of Fir`awn. Will they not have Taqwa!''**

قَالَ رَبِّ إِنِّى أَخَافُ أَن يُكَذِّبُونِ

**26:12 He said: "My Lord! Verily, I fear that they will deny me,''**

وَيَضِيقُ صَدْرِى وَلاَ يَنطَلِقُ لِسَانِى فَأَرْسِلْ إِلَى هَرُونَ

**26:13 "And my breast straitens, and my tongue expresses not well. So send for Harun.''**

وَلَهُمْ عَلَىَّ ذَنبٌ فَأَخَافُ أَن يَقْتُلُونِ

**26:14 "And they have a charge of crime against me, and I fear they will kill me.''**

قَالَ كَلاَّ فَاذْهَبَا بِـَايَـتِنَآ إِنَّا مَعَكُمْ مُّسْتَمِعُونَ

**26:15 (Allah) said: "Nay! Go you both with Our signs. Verily, We shall be with you, listening.''**

فَأْتِيَا فِرْعَوْنَ فَقُولا إِنَّا رَسُولُ رَبِّ الْعَـلَمِينَ

**26:16 "And go both of you to Fira`wn, and say: `We are the Messengers of the Lord of Al-`Alamin,'**

أَنْ أَرْسِلْ مَعَنَا بَنِى إِسْرَءِيلَ

**26:17 `So allow the Children of Israel to go with us.'''**

قَالَ أَلَمْ نُرَبِّكَ فِينَا وَلِيداً وَلَبِثْتَ فِينَا مِنْ عُمُرِكَ سِنِينَ

**26:18 (Fir`awn) said (to Musa): "Did we not bring you up among us as a child! And you did dwell many years of your life with us.''**

وَفَعَلْتَ فَعْلَتَكَ الَّتِى فَعَلْتَ وَأَنتَ مِنَ الْكَـفِرِينَ

**26:19 "And you did your deed, which you did. While you were one of the ingrates.''**

قَالَ فَعَلْتُهَآ إِذاً وَأَنَاْ مِنَ الضَّآلِّينَ

**26:20 Musa said: "I did it then, when I was in error.''**

فَفَرَرْتُ مِنكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِى رَبِّى حُكْماً وَجَعَلَنِى مِنَ الْمُرْسَلِينَ

**26:21 "So, I fled from you when I feared you. But my Lord has granted me Hukm, and made me one of the Messengers.''**

وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَىَّ أَنْ عَبَّدتَّ بَنِى إِسْرَءِيلَ

**26:22 "And this is the past favor with which you reproach me, -- that you have enslaved the Children of Israel.''**

## Between Musa and Fir`awn

Allah tells us what He commanded His servant, son of Imran and Messenger Musa, peace be upon him, who spoke with Him, to do, when He called him from the right side of the mountain, and conversed with him, and chose him, sent him, and commanded him to go to Fir`awn and his people.

Allah says:

وَإِذْ نَادَى رَبُّكَ مُوسَى أَنِ ائْتِ الْقَوْمَ الظَّالِمِينَ (١٠)

قَوْمَ فِرْعَوْنَ أَلَا يَتَّقُونَ (١١)

قَالَ رَبِّ إِنِّي أَخَافُ أَن يُكَذِّبُونِ (١٢)

وَيَضِيقُ صَدْرِي وَلَا يَنطَلِقُ لِسَانِي فَأَرْسِلْ إِلَى هَارُونَ (١٣)

وَلَهُمْ عَلَيَّ ذَنبٌ فَأَخَافُ أَن يَقْتُلُونِ (١٤)

And when your Lord called Musa: "Go to the people who are wrongdoers. The people of Fir`awn. Will they not have **Taqwa**!''

He said: "My Lord! Verily, I fear that they will deny me, And my breast straitens, and my tongue expresses not well. So send for Harun. And they have a charge of crime against me, and I fear they will kill me.''

So, Musa asked Allah to remove these difficulties for him, as he said in Surah **Ta Ha**:

قَالَ رَبِّ اشْرَحْ لِى صَدْرِى

وَيَسِّرْ لِى أَمْرِى

Musa said: "O my Lord! Open for me my chest. And ease my task for me.'' (20:25-26) until:

قَدْ أُوتِيتَ سُؤْلَكَ يمُوسَى

You are granted your request, O Musa! (20:36)

وَلَهُمْ عَلَيَّ ذَنبٌ فَأَخَافُ أَن يَقْتُلُونِ

And they have a charge of crime against me, and I fear they will kill me.

because he had killed that Egyptian, which was the reason that he left the land of Egypt.

قَالَ كَلَّا ...

(Allah) said: "Nay!...''

Allah told him: do not be afraid of anything like that.

This is like the **Ayah**,

سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجْعَلُ لَكُمَا سُلْطَـناً ...

Allah said: "We will strengthen your arm through your brother, and give you both power, (meaning, proof);

... فَلاَ يَصِلُونَ إِلَيْكُمَا بِـَايَـتِنَآ أَنتُمَا وَمَنِ اتَّبَعَكُمَا الْغَـلِبُونَ

... so they shall not be able to harm you, with Our signs, you two as well as those who follow you will be the victors. (28:35)

... فَاذْهَبَا بِآيَاتِنَا إِنَّا مَعَكُم مُّسْتَمِعُونَ (١٥)

Go you both with Our signs. Verily, We shall be with you, listening.

This is like the **Ayah**,

إِنَّنِى مَعَكُمَآ أَسْمَعُ وَأَرَى

I am with you both, hearing and seeing. (20:46).

Meaning, `I will be with you by My protection, care, support and help.'

فَأْتِيَا فِرْعَوْنَ فَقُولَا إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ (١٦)

And go both of you to Fir`awn, and say: `We are the Messengers of the Lord of the all that exists.'

This is like the **Ayah**,

إِنَّا رَسُولاَ رَبِّكَ

> Verily, we are both Messengers of your Lord. (20:47)
>
> which means, `both of us have been sent to you,'

أَنْ أَرْسِلْ مَعَنَا بَنِي إِسْرَائِيلَ (١٧)

So allow the Children of Israel to go with us.

> Meaning, `let them go, free them from your captivity, subjugation and torture, for they are the believing servants of Allah, devoted to Him, and with you they are in a position of humiliating torture.'

When Musa said that to him, Fir`awn turned away and ignored him completely, regarding him with scorn and thinking little of him.

قَالَ ...

Saying:

... أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا ...

Did we not bring you up among us as a child!

> meaning, we brought you up among us, in our home and on our bed, we nourished you and did favors for you for many years, and after all that you responded to our kindness in this manner: you killed one of our men and denied our favors to you.'
>
> ... وَلَبِثْتَ فِينَا مِنْ عُمُرِكَ سِنِينَ (١٨)
>
> وَفَعَلْتَ فَعْلَتَكَ الَّتِي فَعَلْتَ ...

And you did dwell many years of your life with us.''

And you did your deed, which you did.

So he said to him:

... وَأَنتَ مِنَ الْكَافِرِينَ (١٩)

While you were one of the ingrates.

meaning, one of those who deny favors.

This was the view of Ibn Abbas and Abdur-Rahman bin Zayd bin Aslam, and was the view favored by Ibn Jarir.

قَالَ فَعَلْتُهَا إِذًا ...

(Musa) said: "I did it then...''

meaning, at that time,

... وَأَنَا مِنَ الضَّالِّينَ (٢٠)

when I was in error.

meaning, `before revelation was sent to me and before Allah made me a Prophet and sent me with this Message.'

فَفَرَرْتُ مِنكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ (٢١)

So, I fled from you when I feared you. But my Lord has granted me **Hukm**, and made me one of the Messengers.

means, `the first situation came to an end and another took its place. Now Allah has sent me to you, and if you obey Him, you will be safe, but if you oppose Him, you will be destroyed.'

Then Musa said:

وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَيَّ أَنْ عَبَّدتَّ بَنِي إِسْرَائِيلَ (٢٢)

And this is the past favor with which you reproach me, -- that you have enslaved the Children of Israel.

> meaning, `whatever favors you did in bringing me up are offset by the evil you did by enslaving the Children of Israel and using them to do your hard labor. Is there any comparison between your favors to one man among them and the evil you have done to all of them What you have mentioned about me is nothing compared to what you have done to them.'

قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَـلَمِينَ

**26:23 Fir`awn said: "And what is the Lord of Al-`Alamin!''**

قَالَ رَبُّ السَّمَـوَتِ وَالاٌّرْضِ وَمَا بَيْنَهُمَآ إن كُنتُمْ مُّوقِنِينَ

**26:24 (Musa) said: "The Lord of the heavens and the earth, and all that is between them, if you seek to be convinced with certainty.''**

قَالَ لِمَنْ حَوْلَهُ أَلا تَسْتَمِعُونَ

**26:25 (Fir`awn) said to those around: "Do you not hear (what he says)!''**

قَالَ رَبُّكُمْ وَرَبُّ ءَابَآئِكُمُ الاٌّوَّلِينَ

**26:26 (Musa) said: "Your Lord and the Lord of your ancient fathers!''**

قَالَ إِنَّ رَسُولَكُمُ الَّذِى أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ

**26:27 (Fir`awn) said: "Verily, your Messenger who has been sent to you is a madman!''**

قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَآ إِن كُنتُمْ تَعْقِلُونَ

**26:28 (Musa) said: "Lord of the east and the west, and all that is between them, if you did but understand!''**

## Allah tells us about the disbelief, rebellion, oppression and denial of Fir`awn

He tells:

قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ (٢٣)

(Fir`awn) said: "And what is the Lord of the **`Alamin**!''

This is because he used to say to his people:

مَا عَلِمْتُ لَكُمْ مِّنْ إِلَـهٍ غَيْرِى

I know not that you have a god other than me. (28:28)

فَاسْتَخَفَّ قَوْمَهُ فَأَطَاعُوهُ

Thus he fooled his people, and they obeyed him. (43:54)

They used to deny the Creator, may He be glorified, and they believed that they had no other lord than Fir`awn.

When Musa said to them: "I am the Messenger of the Lord of the worlds,'' Fir`awn said to him, "Who is this who you are claiming is the Lord of **Al-`Alamin** other than me!''

This is how it was interpreted by the scholars of the **Salaf** and the **Imams** of later generations.

As-Suddi said,

"This **Ayah** is like the **Ayah**,

قَالَ فَمَن رَّبُّكُمَا يمُوسَى

قَالَ رَبُّنَا الَّذِى أَعْطَى كُلَّ شَىْءٍ خَلْقَهُ ثُمَّ هَدَى

(Fir`awn) said: "Who then, O Musa, is the Lord of you two!''

He said: "Our Lord is He Who gave to each thing its form and nature, then guided it aright.'' (20:49-50)

Those among the philosophers and others who claimed that this was a question about the nature or substance (of Allah) are mistaken.

Fir`awn did not believe in the Creator in the first place, so he was in no position to ask about the nature of the Creator; he denied that the Creator existed at all, as is apparent from the meaning, even though proof and evidence had been established against him.

When Fir`awn asked him about the Lord of **Al-`Alamin**, Musa said:

قَالَ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ...

(Musa) said: "The Lord of the heavens and the earth, and all that is between them...''

meaning, the Creator, Sovereign and Controller of all that, their God Who has no partner or associate. He is the One Who has created all things. He knows the higher realms and the heavenly bodies that are in them, both those that are stationary and those that move and shine brightly. He knows the lower realms and what is in them; the oceans, continents, mountains, trees, animals, plants and fruits. He knows what is in between the two realms; the winds, birds, and whatever is in the air. All of them are servants to Him, submitting and humbling themselves before Him.

... إِن كُنتُم مُّوقِنِينَ (٢٤)

if you seek to be convinced with certainty.

means, if you have believing hearts and clear insight.

قَالَ لِمَنْ حَوْلَهُ ...

(Fir`awn) said to those around:

> i.e., Fir`awn turned to the chiefs and leaders of his state around him, and said to them -- mockingly expressing his disbelief in Musa:

... أَلَا تَسْتَمِعُونَ (٢٥)

"Do you not hear!''

> meaning, `are you not amazed by what this man is claiming -- that you have another god other than me!'

Musa said to them:

قَالَ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ (٢٦)

Your Lord and the Lord of your ancient fathers!

> meaning, the One Who created you and your forefathers, those who came before Fir`awn and his time.

قَالَ ...

He (Fir`awn ) said:

... إِنَّ رَسُولَكُمُ الَّذِي أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ (٢٧)

Verily, your Messenger who has been sent to you is a madman!

> meaning, there is no sense in his claim that there is any god other than me!'

قَالَ ...

(Musa) said --

> to those in whose hearts Fir`awn had planted doubts:

... رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا إِن كُنتُمْ تَعْقِلُونَ (٢٨)

Lord of the east and the west, and all that is between them, if you did but understand!

`He is the One Who made the east the place where the heavenly bodies rise, and made the west the place where they set; this is the system to which He has subjugated all the heavenly bodies, stationary and moving. If what Fir`awn claims is true, that he is your lord and your god, then let him turn things around so that the heavenly bodies set in the east and rise in the west.'

This is similar to the **Ayah**,

الَّذِى حَآجَّ إِبْرَهِيمَ فِى رِبِّهِ أَنْ آتَـهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَهِيمُ رَبِّيَ الَّذِى يُحْىِ وَيُمِيتُ قَالَ أَنَا أُحْىِ وَأُمِيتُ قَالَ إِبْرَهِيمُ فَإِنَّ اللَّهَ يَأْتِى بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ

who disputed with Ibrahim about his Lord, because Allah had given him the kingdom! When Ibrahim said: "My Lord is He Who gives life and causes death.''

He said, "I give life and cause death.''

Ibrahim said, "Verily, Allah brings the sun from the east. So cause it to rise from the west.'' (2:258)

So when Fir`awn was defeated in debate, he resorted to the use of his force and power, believing that this would be effective in dealing with Musa, peace be upon him, so he said, as Allah tells us:

قَالَ لَئِنِ اتَّخَذْتَ إِلَـهَاً غَيْرِى لأَجْعَلَنَّكَ مِنَ الْمَسْجُونِينَ

**26:29 He said: "If you choose a god other than me, I will certainly put you among the prisoners.''**

قَالَ أَوَلَوْ جِئْتُكَ بِشَىْءٍ مُّبِينٍ

**26:30 He said: "Even if I bring you something manifest!''**

قَالَ فَأْتِ بِهِ إِن كُنتَ مِنَ الصَّـدِقِينَ

**26:31 He said: "Bring it forth then, if you are of the truthful!''**

فَأَلْقَى عَصَـهُ فَإِذَا هِىَ ثُعْبَانٌ مُّبِينٌ

**26:32 So he threw his stick, and behold, it was a serpent, manifest.**

وَنَزَعَ يَدَهُ فَإِذَا هِىَ بَيْضَآءُ لِلنَّـظِرِينَ

**26:33 And he drew out his hand, and behold, it was white to all beholders!**

قَالَ لِلْمَلإِ حَوْلَهُ إِنَّ هَـذَا لَسَـحِرٌ عَلِيمٌ يُرِيدُ

**26:34 He said to the chiefs around him: "Verily, this is indeed a well-versed sorcerer.''**

أَن يُخْرِجَكُمْ مِّنْ أَرْضِكُمْ بِسِحْرِهِ فَمَاذَا تَأْمُرُونَ

**26:35 "He wants to drive you out of your land by his sorcery: what is it then that you command!''**

قَالُواْ أَرْجِهْ وَأَخَاهُ وَابْعَثْ فِى الْمَدَآئِنِ حَـشِرِينَ

**26:36 They said: "Put him off and his brother (for a while), and send callers to the cities;''**

يَأْتُوكَ بِكُلِّ سَحَّارٍ عَلِيمٍ

**26:37 "To bring up to you every well-versed sorcerer.''**

## After the Rational Proof, Fir`awn resorts to Force

Allah tells:

قَالَ ...

He (Fir`awn) said:

> When proof had been established against Fir`awn, clearly and rationally, he resorted to using force against Musa, thinking that after this there would no further room for discussion. So he said:

... لَئِنِ اتَّخَذْتَ إِلَهًا غَيْرِي لَأَجْعَلَنَّكَ مِنَ الْمَسْجُونِينَ (٢٩)

If you choose a god other than me, I will certainly put you among the prisoners.

To this, Musa responded:

قَالَ أَوَلَوْ جِئْتُكَ بِشَيْءٍ مُّبِينٍ (٣٠)

(Musa) said: Even if I bring you something manifest!

> meaning, clear and definitive proof.

قَالَ فَأْتِ بِهِ إِن كُنتَ مِنَ الصَّادِقِينَ (٣١)

فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ (٣٢)

He (Fir`awn) said: "Bring it forth then, if you are of the truthful!''

So he (Musa) threw his stick, and behold, it was a serpent, manifest.

> meaning, it was very clear and obvious, with a huge body and a big mouth, terrifying in appearance.

وَنَزَعَ يَدَهُ ...

And he (Musa) drew out his hand,

> meaning, from his sleeve,

... فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ (٣٣)

and behold, it was white to all beholders!

It was shining like a piece of the moon.

قَالَ لِلْمَلَإِ حَوْلَهُ ...

He said to the chiefs around him:

Since Fir`awn was already doomed, he hastened to stubborn denial, and said to the chiefs around him:

... إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ (٣٤)

Verily, this is indeed a well-versed sorcerer.

One who knows a great deal of magic or witchcraft.

Fir`awn was trying to convince them that this was sorcery, not a miracle. Then he provoked them against Musa, trying to make them oppose him and disbelieve in him, and said:

يُرِيدُ أَن يُخْرِجَكُم مِّنْ أَرْضِكُم بِسِحْرِهِ ...

He wants to drive you out of your land by his sorcery...

meaning, `he wants to capture the people's hearts and win them over by doing this, so that they will support him, and help him and follow him, and he will defeat you in your own land and take the land from you.

... فَمَاذَا تَأْمُرُونَ (٣٥)

what is it then that you command!''

i.e., So advise me, what should I do with him!'

قَالُوا أَرْجِهِ وَأَخَاهُ وَابْعَثْ فِي الْمَدَائِنِ حَاشِرِينَ (٣٦)

يَأْتُوكَ بِكُلِّ سَحَّارٍ عَلِيمٍ (٣٧)

They said: "Put him off and his brother, and send callers to the cities; to bring up to you every well-versed sorcerer.''

meaning, `delay him and his brother until you gather together all the sorcerers from every city and region of your kingdom so that they may confront him and produce something like he produces, then you will defeat him and have the victory.'

So Fir`awn did as they suggested, which is what Allah decreed would happen to them, so that all the people would gather in one place and the signs and proof of Allah would be made manifest before them all in one day.

فَجُمِعَ السَّحَرَةُ لِمِيقَـتِ يَوْمٍ مَّعْلُومٍ

**26:38 So, the sorcerers were assembled at a fixed time on a day appointed.**

وَقِيلَ لِلنَّاسِ هَلْ أَنتُمْ مُّجْتَمِعُونَ

**26:39 And it was said to the people: "Are you (too) going to assemble,''**

لَعَلَّنَا نَتَّبِعُ السَّحَرَةَ إِن كَانُواْ هُمُ الْغَـلِبِينَ

**26:40 "That we may follow the sorcerers if they are the winners.''**

فَلَمَّا جَآءَ السَّحَرَةُ قَالُواْ لِفِرْعَوْنَ أَإِنَّ لَنَا لأَجْراً إِن كُنَّا نَحْنُ الْغَـلِبِينَ

**26:41 So, when the sorcerers arrived, they said to Fir`awn: "Will there surely be a reward for us if we are the winners!''**

قَالَ نَعَمْ وَإِنَّكُمْ إِذاً لَّمِنَ الْمُقَرَّبِينَ

**26:42 He said: "Yes, and you shall then verily be of those brought near (to myself).''**

قَالَ لَهُمْ مُّوسَى أَلْقُوا۟ مَآ أَنتُم مُّلْقُونَ

**26:43 Musa said to them: "Throw what you are going to throw!''**

فَأَلْقَوْا۟ حِبَالَهُمْ وَعِصِيَّهُمْ وَقَالُوا۟ بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ الْغَـلِبُونَ

**26:44 So, they threw their ropes and their sticks, and said: "By the might of Fir`awn, it is we who will certainly win!''**

فَأَلْقَى مُوسَى عَصَـهُ فَإِذَا هِىَ تَلْقَفُ مَا يَأْفِكُونَ

**26:45 Then Musa threw his stick, and behold, it swallowed up all that they falsely showed!**

فَأُلْقِىَ السَّحَرَةُ سَـجِدِينَ

**26:46 And the sorcerers fell down prostrate.**

قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ

**26:47 Saying: "We believe in the Lord of Al-`Alamin.''**

رَبِّ مُوسَى وَهَارُونَ

**26:48 "The Lord of Musa and Harun.''**

## Between Musa, peace be upon him, and the Sorcerers

Allah describes the actual encounter between Musa, peace be upon him, and the Egyptians in Surah **Al-A`raf**, Surah **Ta Ha**, and in this Surah.

The Egyptians wanted to extinguish the Light of Allah with their words, but Allah insisted that His Light should prevail even though the disbelievers disliked that. This is the issue of

disbelief and faith; they never confront one another but faith always prevails:

بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَـطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ وَلَكُمُ الْوَيْلُ مِمَّا تَصِفُونَ

Nay, We fling the truth against the falsehood, so it destroys it, and behold, it disappears. And woe to you for that which you ascribe. (21:18)

وَقُلْ جَآءَ الْحَقُّ وَزَهَقَ الْبَـطِلُ

And say: "Truth has come and falsehood has vanished.'' (17:81)

And Allah tells:

فَجُمِعَ السَّحَرَةُ لِمِيقَاتِ يَوْمٍ مَّعْلُومٍ (٣٨)

وَقِيلَ لِلنَّاسِ هَلْ أَنتُم مُّجْتَمِعُونَ (٣٩)

So, the sorcerers were assembled at a fixed time on a day appointed. And it was said to the people: "Are you (too) going to assemble,''

The sorcerers of Egypt were the most skilled in the art of illusion, but when a huge group of them gathered from all corners of the land, and the people came together on that day whose exact numbers are known to Allah Alone, one of them said:

لَعَلَّنَا نَتَّبِعُ السَّحَرَةَ إِن كَانُوا هُمُ الْغَالِبِينَ (٤٠)

That we may follow the sorcerers if they are the winners.

They did not say: `we will follow the truth, whether it rests with the sorcerers or with Musa;' the people were followers of the religion of their king.

فَلَمَّا جَاء السَّحَرَةُ ...

So, when the sorcerers arrived,

means, when they reached the court of Fir`awn, and a pavilion had been erected for him. There he gathered his

servants, followers, administrators, and provincial leaders, and the soldiers of his kingdom. The sorcerers stood before Fir`awn, asking him to treat them well and bring them closer to him if they prevailed in this matter which he had brought them together for. They said:

... قَالُوا لِفِرْعَوْنَ أَئِنَّ لَنَا لَأَجْرًا إِن كُنَّا نَحْنُ الْغَالِبِينَ (٤١)

"Will there surely be a reward for us if we are the winners!''

قَالَ نَعَمْ وَإِنَّكُمْ إِذًا لَّمِنَ الْمُقَرَّبِينَ (٤٢)

He (Fir`awn) said: "Yes, and you shall then verily be of those brought near.''

> meaning, `and you will be given more than what you are asking for; I will make you among those who are close to me, those who sit with me.'
>
> So they went back to their places:
>
> > قَالُواْ يمُوسَى إِمَّآ أَن تُلْقِىَ وَإِمَّآ أَن نَّكُونَ أَوَّلَ مَنْ أَلْقَى
> > قَالَ بَلْ أَلْقُواْ
> >
> > They said: "O Musa! Either you throw first or we be the first to throw!''
> >
> > (Musa) said: "Nay, throw you (first)!'' (20:65-66)

Here the incident is described more briefly.

قَالَ لَهُم مُّوسَى ...

Musa said to them:

... أَلْقُوا مَا أَنتُم مُّلْقُونَ (٤٣)

فَأَلْقَوْا حِبَالَهُمْ وَعِصِيَّهُمْ وَقَالُوا بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ الْغَالِبُونَ (٤٤)

"Throw what you are going to throw!''

So, they threw their ropes and their sticks, and said: "By the might of Fir`awn, it is we who will certainly win!''

This is what the ignorant masses say when they do something: `this is by the virtue of So-and-so!'

In Surah **Al-A`raf** Allah mentioned that:

سَحَرُواْ أَعْيُنَ النَّاسِ وَاسْتَرْهَبُوهُمْ وَجَآءُو بِسِحْرٍ عَظِيمٍ

They bewitched the eyes of the people, and struck terror into them, and they displayed a great magic. (7:116)

And in Surah **Ta Ha** He said:

فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِن سِحْرِهِمْ أَنَّهَا تَسْعَى

فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُّوسَى

قُلْنَا لَا تَخَفْ إِنَّكَ أَنتَ الْأَعْلَى

وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفْ مَا صَنَعُوا إِنَّمَا صَنَعُوا كَيْدُ سَاحِرٍ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَى

Then behold! their ropes and their sticks, by their magic, appeared to him as though they moved fast. So Musa conceived fear in himself. We (Allah) said: "Fear not! Surely, you will have the upper hand. And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician's trick, and the magician will never be successful, to whatever amount (of skill) he may attain.'' (20:66-69)

And here Allah says:

فَأَلْقَى مُوسَى عَصَاهُ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ (٤٥)

Then Musa threw his stick, and behold, it swallowed up all that they falsely showed!

by snatching up and catching them from every corner and swallowing them up, and it did not leave any of them untouched.

Allah says:

فَأُلْقِيَ السَّحَرَةُ سَاجِدِينَ (٤٦)

قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ (٤٧)

رَبِّ مُوسَى وَهَارُونَ (٤٨)

And the sorcerers fell down prostrate. Saying: "We believe in the Lord of **Al-`Alamin**, the Lord of Musa and Harun.''

This is as Allah mentions elsewhere:

فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُواْ يَعْمَلُونَ

فَغُلِبُواْ هُنَالِكَ وَانقَلَبُواْ صَاغِرِينَ

وَأُلْقِيَ السَّحَرَةُ سَاجِدِينَ

قَالُواْ آمَنَّا بِرِبِّ الْعَالَمِينَ

رَبِّ مُوسَى وَهَارُونَ

Thus truth was confirmed, and all that they did was made of no effect. So they were defeated there and returned disgraced. And the sorcerers fell down prostrate. They said: "We believe in the Lord of all that exists, the Lord of Musa and Harun.'' (7:118-122)

This was a very serious matter, furnishing decisive proof leaving no room for any excuse. Fir`awn's supporters, who sought and hoped that they would prevail over Musa, were themselves defeated. At that moment they believed in Musa and prostrated to Allah, the Lord of **Al-`Alamin** Who sent Musa and Harun with the truth and an obvious miracle. Fir`awn was defeated in a manner the likes of which the world had never seen, but he remained arrogant and stubborn despite the clear evidence, may the curse of Allah and the angels and all of mankind be upon him.

He resorted to arrogance and stubbornness and propagating falsehood. He began to issue threats against them, saying:

إِنَّهُ لَكَبِيرُكُمُ الَّذِى عَلَّمَكُمُ السِّحْرَ

Verily, he is your chief who has taught you magic. (20:71)

إِنَّ هَـذَا لَمَكْرٌ مَّكَرْتُمُوهُ فِى الْمَدِينَةِ

Surely, this is a plot which you have plotted in the city. (7:123)

قَالَ ءَامَنتُمْ لَهُ قَبْلَ أَنْ ءَاذَنَ لَكُمْ إِنَّهُ لَكَبِيرُكُمُ الَّذِى عَلَّمَكُمُ السِّحْرَ فَلَسَوْفَ تَعْلَمُونَ

**26:49 He said: "You have believed in him before I give you leave. Surely, he indeed is your chief, who has taught you magic! So verily, you shall come to know.**

لأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِّنْ خِلاَفٍ وَلأُصَلِّبَنَّكُمْ أَجْمَعِينَ

**Verily, I will cut off your hands and your feet on opposite sides, and I will crucify you all.''**

قَالُواْ لاَ ضَيْرَ إِنَّآ إِلَى رَبِّنَا مُنقَلِبُونَ

**26:50 They said: "No harm! Surely, to our Lord we are to return.''**

إِنَّا نَطْمَعُ أَن يَغْفِرَ لَنَا رَبُّنَا خَطَـيَـنَآ أَن كُنَّآ أَوَّلَ الْمُؤْمِنِينَ

**26:51 "Verily, we really hope that our Lord will forgive us our sins, as we are the first of the believers.''**

## Between Fir`awn and the Sorcerers

His threats against them resulted only in an increase in their faith and submission to Allah, for the veil of disbelief had been lifted from their hearts and the truth became clear to them because they knew something that their people did not: that what Musa had done could not have been done by any human being unless Allah helped him, making it proof and an evidence of the truth of what he had brought from his Lord.

Allah tells that:

قَالَ آمَنتُمْ لَهُ قَبْلَ أَنْ آذَنَ لَكُمْ ...

He (Fir`awn) said: You have believed in him before I give you leave.

meaning, `you should have asked my permission for what you did, and you did not consult with me; if I had given you permission you could have done it, and if I did not allow you, you should not have done it, for I am the ruler and the one to be obeyed.'

... إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ ...

Surely, he indeed is your chief, who has taught you magic!

This is stubborn talk, and anyone can see that it is nonsense, for they had never met Musa before that day, so how could he have been their chief who taught them how to do magic! No rational person would say this.

... فَلَسَوْفَ تَعْلَمُونَ لَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُم مِّنْ خِلَافٍ وَلَأُصَلِّبَنَّكُمْ أَجْمَعِينَ (٤٩)

So verily, you shall come to know. Verily, I will cut off your hands and your feet on opposite sides, and I will crucify you all.''

Then Fir`awn threatened to cut off their hands and feet, and crucify them.

قَالُوا لَا ضَيْرَ ...

They said: No harm!

meaning, `no problem, that will not harm us and we do not care.'

... إِنَّا إِلَى رَبِّنَا مُنقَلِبُونَ (٥٠)

Surely, to our Lord we are to return.

means, `the return of us all is to Allah, may He be glorified, and He will never allow the reward of anyone who has done good to be lost. What you have done to us is not hidden from Him, and He will reward us in full for that.'

So they said:

إِنَّا نَطْمَعُ أَن يَغْفِرَ لَنَا رَبُّنَا خَطَايَانَا ...

Verily, we really hope that our Lord will forgive us our sins,

`the sins we have committed and the magic you forced us to do.'

... أَن كُنَّا أَوَّلَ الْمُؤْمِنِينَ (٥١)

as we are the first of the believers,

means, because we are the first of our people, the Egyptians, to believe.

So he killed them all.

وَأَوْحَيْنَآ إِلَى مُوسَى أَنْ أَسْرِ بِعِبَادِى إِنَّكُم مّتَّبِعُونَ

**26:52 And We revealed to Musa, saying: "Depart by night with My servants, verily, you will be pursued.''**

فَأَرْسَلَ فِرْعَونُ فِى الْمَدَآئِنِ حَـشِرِينَ

**26:53 Then Fir`awn sent callers to (all) the cities.**

إِنَّ هَـؤُلاءِ لَشِرْذِمَةٌ قَلِيلُونَ

**26:54 (Saying): "Verily, these indeed are but a small band.''**

وَإِنَّهُمْ لَنَا لَغَآئِظُونَ

**26:55 "And verily, they have done what has enraged us.''**

وَإِنَّا لَجَمِيعٌ حَـذِرُونَ

**26:56 "But we are a host all assembled, amply forewarned.''**

فَأَخْرَجْنَـهُمْ مِّن جَنَّـتٍ وَعُيُونٍ

**26:57 So, We expelled them from gardens and springs,**

وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ

**26:58 Treasures, and every kind of honorable place.**

كَذَلِكَ وَأَوْرَثْنَـهَا بَنِى إِسْرَءِيلَ

**26:59 Thus and We caused the Children of Israel to inherit them.**

## The Exodus of the Children of Israel from Egypt

Allah tells:

وَأَوْحَيْنَا إِلَى مُوسَى أَنْ أَسْرِ بِعِبَادِي إِنَّكُم مُّتَّبَعُونَ (٥٢)

فَأَرْسَلَ فِرْعَوْنُ فِي الْمَدَائِنِ حَاشِرِينَ (٥٣)

And We revealed to Musa, saying: "Depart by night with My servants, verily, you will be pursued.''

Then Fir`awn sent callers to (all) the cities.

After Musa stayed in Egypt for a long time, and the proof of Allah was established against Fir`awn and his chiefs, yet they were still arrogant and stubborn, then there was nothing left for them but punishment and vengeance. So Allah commanded Musa, peace be upon him, to take the Children of Israel out of Egypt by night, and take them wherever he would be commanded. So Musa, peace be upon him, did as he was commanded by his Lord, may He be glorified, and he led them forth after they had borrowed an abundance of jewelry from the people of Fir`awn.

As more than one of the scholars of Tafsir have said, they left when the moon was rising, and Mujahid, may Allah have mercy on him, said that the moon was eclipsed that night. And Allah knows best.

Musa asked about the grave of Yusuf (Prophet Joseph), peace be upon him, and an old woman from among the Children of Israel showed him where it was, so he took the remains with them, and it was said that they were among the things that were carried by Musa himself, may peace be upon them both.

It was also said that Yusuf, peace be upon him, had left instructions in his will that if the Children of Israel ever left Egypt, they should take his remains with them.

The following morning, when there was nobody to be found in the Israelite quarters, Fir`awn became angry and his anger intensified since Allah had decreed that he was to be destroyed. So he quickly sent his callers to all his cities, i.e., to mobilize his troops and bring them together, and he called out to them:

إِنَّ هَؤُلَاء ...

Verily, these,

meaning, the Children of Israel,

... لَشِرْذِمَةٌ قَلِيلُونَ (٥٤)

indeed are but a small band.

meaning, a small group.

وَإِنَّهُمْ لَنَا لَغَائِظُونَ (٥٥)

And verily, they have done what has enraged us.

> means, `every time we have heard anything about them, it has upset us and made us angry.'

وَإِنَّا لَجَمِيعٌ حَاذِرُونَ (٥٦)

But we are a host all assembled, amply forewarned.

> means, `we are constantly taking precautions lest they betray us.'

Some of the **Salaf** read this with the meaning,

> "we are constantly forewarned and forearmed. And I want to destroy them to the last man, and destroy all their lands and property.''

So he and his troops were punished with the very things he sought to inflict upon the Children of Israel.

Allah says:

فَأَخْرَجْنَاهُم مِّن جَنَّاتٍ وَعُيُونٍ (٥٧)

وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ (٥٨)

So, We expelled them from gardens and springs, treasures, and every kind of honorable place.

> meaning, they were thrown out of those blessings and into Hell, and they left behind the honorable places, gardens and rivers, wealth, provision, position and power in this world:

كَذَلِكَ وَأَوْرَثْنَاهَا بَنِي إِسْرَائِيلَ (٥٩)

Thus and We caused the Children of Israel to inherit them.

This is like the **Ayat**:

وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُواْ يُسْتَضْعَفُونَ مَشَـرِقَ الاٌّرْضِ وَمَغَـرِبَهَا الَّتِى بَارَكْنَا فِيهَا

And We made the people who were considered weak to inherit the eastern parts of the land and the western parts thereof which We have blessed. (7: 137)

وَنُرِيدُ أَن نَّمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ

وَنُمَكِّنَ لَهُمْ فِي الْأَرْضِ وَنُرِي فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا مِنْهُم مَّا كَانُوا يَحْذَرُونَ

And We wished to do a favor to those who were weak in the land, and to make them rulers and to make them the inheritors. And to establish them in the land, and We let Fir`awn and Haman and their armies receive from them that which they feared. (28:5-6)

فَأَتْبَعُوهُم مُّشْرِقِينَ

**26:60 So, they pursued them at sunrise.**

فَلَمَّا تَرَآءَا الْجَمْعَانِ قَالَ أَصْحَـبُ مُوسَى إِنَّا لَمُدْرَكُونَ

**26:61 And when the two hosts saw each other, the companions of Musa said: "We are sure to be overtaken.''**

قَالَ كَلاَّ إِنَّ مَعِىَ رَبِّى سَيَهْدِينِ

**26:62 (Musa) said: "Nay, verily with me is my Lord. He will guide me.''**

فَأَوْحَيْنَآ إِلَى مُوسَى أَنِ اضْرِب بِّعَصَاكَ الْبَحْرَ فَانفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ

**26:63 Then We revealed to Musa (saying): "Strike the sea with your stick.'' And it parted, and each separate part became like huge mountain.**

وَأَزْلَفْنَا ثَمَّ الاٌّخَرِينَ

**26:64 Then We brought near the others to that place.**

وَأَنجَيْنَا مُوسَى وَمَن مَّعَهُ أَجْمَعِينَ

**26:65 And We saved Musa and all those with him.**

ثُمَّ أَغْرَقْنَا الاٌّخَرِينَ

**26:66 Then We drowned the others.**

إِنَّ فِى ذَلِكَ لآيَةً وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ

**26:67 Verily, in this is indeed a sign, yet most of them are not believers.**

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ

**26:68 And verily your Lord, He is truly the All-Mighty, the Most Merciful.**

## Fir`awn's Pursuit and Expulsion of the Children of Israel, and how He and His People were drowned

More than one of the scholars of Tafsir said that Fir`awn set out with a huge group, a group containing the leaders and entire government of Egypt at that time, i.e., the decision-makers and influential figures, princes, ministers, nobles, leaders and soldiers.

Allah tells:

فَأَتْبَعُوهُم مُّشْرِقِينَ (٦٠)

So, they pursued them at sunrise.

means, they caught up with the Children of Israel at sunrise.

فَلَمَّا تَرَاءى الْجَمْعَانِ ...

And when the two hosts saw each other,

> means, each group saw the other.

At that point,

... قَالَ أَصْحَابُ مُوسَى إِنَّا لَمُدْرَكُونَ (٦١)

the companions of Musa said: "We are sure to be overtaken.''

> This was because Fir`awn and his people caught up with them on the shores of the Red Sea, so the sea was ahead of them and Fir`awn and his troops were behind them. Hence they said: إِنَّا لَمُدْرَكُونَ (We are sure to be overtaken).

قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ (٦٢)

(Musa) said: "Nay, verily with me is my Lord. He will guide me.''

> meaning, `nothing of what you fear will happen to you, for Allah is the One Who commanded me to bring you here, and He does not go back on His promise.'

إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ

**verily with me is my Lord. He will guide me**

> Harun, peace be upon him, was in the front, with Yusha` bin Nun and a believer from the family of Fir`awn, and Musa, peace be upon him, was in the rear.

More than one of the scholars of Tafsir said that they stood there not knowing what to do, and Yusha` bin Nun or the believer from the family of Fir`awn said to Musa, peace be upon him, "O Prophet of Allah, is it here that your Lord commanded you to bring us!''

He said: "Yes.''

Then Fir`awn and his troops drew near and were very close indeed. At that point Allah commanded his Prophet Musa, peace be upon him, to strike the sea with his staff, so he struck it, and it parted, by the will of Allah.

Allah says:

فَأَوْحَيْنَا إِلَى مُوسَى أَنِ اضْرِب بِّعَصَاكَ الْبَحْرَ ...

Then We revealed to Musa (saying): "Strike the sea with your stick.''

فَانفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ (٦٣)

And it parted, and each separate part became like huge mountain.

meaning, like mighty mountains.

This was the view of Ibn Mas`ud, Ibn Abbas, Muhammad bin Ka`b, Ad-Dahhak, Qatadah and others.

Ata' Al-Khurasani said,

"It refers to a pass between two mountains.''

Ibn Abbas said,

"The sea divided into twelve paths, one for each of the tribes.''

As-Suddi added,

"And in it there were windows through which they could see one another, and the water was erected like walls.''

Allah sent the wind to the sea bed to make it solid like the land.

Allah says:

فَاضْرِبْ لَهُمْ طَرِيقاً فِى الْبَحْرِ يَبَساً لاَّ تَخَافُ دَرَكاً وَلاَ تَخْشَى

and strike a dry path for them in the sea, fearing neither to be overtaken nor being afraid. (20:77)

And here He says:

وَأَزْلَفْنَا ثَمَّ الْآخَرِينَ (٦٤)

Then We brought near the others to that place.

Ibn Abbas, Ata' Al-Khurasani, Qatadah and As-Suddi said: **وَأَزْلَفْنَا** (Then We brought near) means,

"We brought Fir`awn and his troops near to the sea.''

وَأَنجَيْنَا مُوسَى وَمَن مَّعَهُ أَجْمَعِينَ (٦٥)

ثُمَّ أَغْرَقْنَا الْآخَرِينَ (٦٦)

And We saved Musa and all those with him. Then We drowned the others.

meaning: `We saved Musa and the Children of Israel and whoever followed their religion, and none of them were destroyed, but Fir`awn and his troops were drowned and not one of them remained alive, but was destroyed.'

Then Allah says:

إِنَّ فِي ذَلِكَ لَآيَةً ...

Verily, in this is indeed a sign,

meaning, this story with its wonders and tales of aid to the believing servants of Allah is definitive proof and evidence of Allah's wisdom.

... وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ (٦٧)

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ (٦٨)

yet most of them are not believers. And verily your Lord, He is truly the All-Mighty, the Most Merciful.

The explanation of this phrase has already been discussed above.

وَاتْلُ عَلَيْهِمْ نَبَأَ إِبْرَهِيمَ

**26:69 And recite to them the story of Ibrahim.**

إِذْ قَالَ لأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ

**26:70 When he said to his father and his people: "What do you worship!''**

قَالُواْ نَعْبُدُ أَصْنَاماً فَنَظَلُّ لَهَا عَـكِفِينَ

**26:71 They said: "We worship idols, and to them we are ever devoted.''**

قَالَ هَلْ يَسْمَعُونَكُمْ إِذْ تَدْعُونَ

**26:72 He said: "Do they hear you when you call,''**

أَوْ يَنفَعُونَكُمْ أَوْ يَضُرُّونَ

**26:73 "Or do they benefit you or do they cause harm!''**

قَالُواْ بَلْ وَجَدْنَآ ءابَآءَنَا كَذَلِكَ يَفْعَلُونَ

**26:74 They said: "(Nay) but we found our fathers doing so.''**

قَالَ أَفَرَءَيْتُمْ مَّا كُنْتُمْ تَعْبُدُونَ

**26:75 He said: "Do you observe that which you have been worshipping --''**

أَنتُمْ وَءَابَآؤُكُمُ الأَقْدَمُونَ

**26:76 "You and your ancient fathers,''**

فَإِنَّهُمْ عَدُوٌّ لِى إِلاَّ رَبَّ الْعَـلَمِينَ

**26:77 "Verily, they are enemies to me, save the Lord of Al-`Alamin,''**

## How the Close Friend of Allah, Ibrahim spoke out against Shirk

Allah commanded His Messenger to:

وَاتْلُ عَلَيْهِمْ نَبَأَ إِبْرَاهِيمَ (٦٩)

And recite to them the story of Ibrahim.

Here Allah tells us about His servant, Messenger and Close Friend, Ibrahim, upon him be peace, the leader of the pure monotheists.

Allah commanded His Messenger Muhammad to recite this story to his **Ummah** so that they could follow this example of sincerity towards Allah, putting one's trust in Him, worshipping Him Alone with no partner or associate, and renouncing **Shirk** and its people.

Allah granted guidance to Ibrahim before, i.e., from a very early age he had denounced his people's practice of worshipping idols with Allah, may He be exalted.

Allah tells:

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ (٧٠)

When he said to his father and his people: "What do you worship!''

meaning: what are these statues to which you are so devoted!

قَالُوا نَعْبُدُ أَصْنَامًا فَنَظَلُّ لَهَا عَاكِفِينَ (٧١)

They said: "We worship idols, and to them we are ever devoted.''

> meaning: we are devoted to worshipping them and praying to them.

قَالَ هَلْ يَسْمَعُونَكُمْ إِذْ تَدْعُونَ (٧٢)

أَوْ يَنفَعُونَكُمْ أَوْ يَضُرُّونَ (٧٣)

قَالُوا بَلْ وَجَدْنَا آبَاءنَا كَذَلِكَ يَفْعَلُونَ (٧٤)

He said: "Do they hear you when you call Or do they benefit you or do they cause harm!''

They said: "(Nay) but we found our fathers doing so.''

> They knew that their idols could not do anything, but they had seen their fathers doing this, so they made haste to follow in their footsteps.

So Ibrahim said to them:

قَالَ أَفَرَأَيْتُم مَّا كُنتُمْ تَعْبُدُونَ (٧٥)

أَنتُمْ وَآبَاؤُكُمُ الْأَقْدَمُونَ (٧٦)

فَإِنَّهُمْ عَدُوٌّ لِّي إِلَّا رَبَّ الْعَالَمِينَ (٧٧)

He said: Do you observe that which you have been worshipping --you and your ancient fathers Verily, they are enemies to me, save the Lord of **Al-`Alamin**.

> meaning, `if these idols mean anything and have any influence, then let them do me any kind of harm, for I am an enemy to them and I do not care about them or think anything of them.'
>
> This is akin to the way Allah described **Nuh**:
>
> فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَآءَكُمْ
>
> So devise your plot, you and your partners. (10:71)

And **Hud**, upon him be peace, said:

إِن نَّقُولُ إِلاَّ اعْتَرَاكَ بَعْضُ ءَالِهَتِنَا بِسُوءٍ قَالَ إِنِّى أُشْهِدُ اللَّهِ وَاشْهَدُواْ أَنِّى بَرِىءٌ مِّمَّا تُشْرِكُونَ

مِن دُونِهِ فَكِيدُونِى جَمِيعًا ثُمَّ لاَ تُنظِرُونِ

إِنِّى تَوَكَّلْتُ عَلَى اللَّهِ رَبِّى وَرَبِّكُمْ مَّا مِن دَآبَّةٍ إِلاَّ هُوَ ءاخِذٌ بِنَاصِيَتِهَآ إِنَّ رَبِّى عَلَى صِرَطٍ مُّسْتَقِيمٍ

"I call Allah to witness and bear you witness that I am free from that which you ascribe as partners in worship. So plot against me, all of you, and give me no respite. I put my trust in Allah, my Lord and your Lord! There is not a moving creature but He has the grasp of its forelock. Verily, my Lord is on the straight path. (11:54-56)

Similarly, Ibrahim denounced their gods and idols and said:

وَكَيْفَ أَخَافُ مَآ أَشْرَكْتُمْ وَلاَ تَخَافُونَ أَنَّكُمْ أَشْرَكْتُم بِاللَّهِ

And how should I fear those whom you associate in worship with Allah, while you fear not that you have joined in worship with Allah. (6:81)

And Allah said:

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاء مِنكُمْ وَمِمَّا تَعْبُدُونَ مِن دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاء أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحْدَهُ

Indeed there has been an excellent example for you in Ibrahim and those with him, when they said to their people:

"Verily, we are free from you and whatever you worship besides Allah, we have rejected you, and there has started between us and you, hostility and hatred

forever until you believe in Allah alone,'' -- (60:4)

وَإِذْ قَالَ إِبْرَهِيمُ لأَبِيهِ وَقَوْمِهِ إِنَّنِى بَرَآءٌ مِّمَّا تَعْبُدُونَ

إِلاَّ الَّذِى فَطَرَنِى فَإِنَّهُ سَيَهْدِينِ

وَجَعَلَهَا كَلِمَةً بَـقِيَةً فِى عَقِبِهِ لَعَلَّهُمْ يَرْجِعُونَ

And (remember) when Ibrahim said to his father and his people: "Verily, I am innocent of what you worship, except Him Who created me; and verily, He will guide me.''

And he made it a Word lasting among his offspring, that they may turn back. (43:26-28)

meaning: "**La Ilaha Illallah**.''

الَّذِى خَلَقَنِى فَهُوَ يَهْدِينِ

**26:78 Who has created me, and it is He Who guides me.**

وَالَّذِى هُوَ يُطْعِمُنِى وَيَسْقِينِ

**26:79 And it is He Who feeds me and gives me to drink.**

وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ

**26:80 And when I am ill, it is He Who cures me.**

وَالَّذِى يُمِيتُنِى ثُمَّ يُحْيِينِ

**26:81 And Who will cause me to die, and then will bring me to life.**

وَالَّذِى أَطْمَعُ أَن يَغْفِرَ لِى خَطِيئَتِى يَوْمَ الدِّينِ

**26:82 And Who, I hope, will forgive me my faults on the Day of Recompense.**

## Ibrahim mentions Allah's Kindness towards Him

Ibrahim said, "I will not worship any but the One Who does these things:

الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ (٧٨)

Who has created me, and it is He Who guides me.

He is the Creator Who has decreed certain things to which He guides His creation, so each person follows the path which is decreed for him.

Allah is the One Who guides whomsoever He wills and leaves astray whomsoever He wills.

وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ (٧٩)

And it is He Who feeds me and gives me to drink.

He is my Creator Who provides for me from that which He has made available in the heavens and on earth.

He drives the clouds and causes water to fall with which He revives the earth and brings forth its fruits as provision for mankind. He sends down the water fresh and sweet so that many of those whom He has created, animals and men alike, may drink from it.

وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ (٨٠)

And when I am ill, it is He Who cures me.

Here he attributed sickness to himself, even though it is Allah Who decrees it, out of respect towards Allah.

By the same token, Allah commands us to say in the prayer, اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (Guide us to the straight way) (1:6) to the end of the Surah.

Grace and guidance are attributed to Allah, may He be exalted, but the subject of the verb with reference to anger is omitted, and going astray is attributed to the people.

This is like when the Jinn said:

وَأَنَّا لاَ نَدْرِى أَشَرٌّ أُرِيدَ بِمَن فِى الاٌّرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَداً

> And we know not whether evil is intended for those on earth, or whether their Lord intends for them a right path. (72:10)

Similarly, Ibrahim said: وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ (And when I am ill, it is He Who cures me).

> meaning, `when I fall sick, no one is able to heal me but Him, Who heals me with the means that may lead to recovery'.

وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِين (٨١)

And Who will cause me to die, and then will bring me to life.

He is the One Who gives life and causes death, and no one besides Him is able to do that, for He is the One Who originates and repeats.

وَالَّذِي أَطْمَعُ أَن يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّين (٨٢)

And Who, I hope, will forgive me my faults on the Day of Recompense.

means, no one is able to forgive sins in this world or the Hereafter except Him. Who can forgive sins except Allah! For He is the One Who does whatever He wills.

رَبِّ هَبْ لِى حُكْماً وَأَلْحِقْنِى بِالصَّـلِحِينَ

**26:83 My Lord! Bestow Hukm on me, and join me with the righteous.**

وَاجْعَل لِّى لِسَانَ صِدْقٍ فِى الاٌّخِرِينَ

**26:84 And grant me an honorable mention in later generations.**

وَاجْعَلْنِى مِن وَرَثَةِ جَنَّةِ النَّعِيمِ

**26:85 And make me one of the inheritors of the Paradise of Delight.**

وَاغْفِرْ لاًّبِى إِنَّهُ كَانَ مِنَ الضَّآلِّينَ

**26:86 And forgive my father, verily, he is of the erring.**

وَلاَ تُخْزِنِى يَوْمَ يُبْعَثُونَ

**26:87 And disgrace me not on the Day when they will be resurrected.**

يَوْمَ لاَ يَنفَعُ مَالٌ وَلاَ بَنُونَ

**26:88 The Day whereon neither wealth nor sons will avail,**

إِلاَّ مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ

**26:89 Except him who brings to Allah a clean heart.**

## The Prayer of Ibrahim for Himself and for His Father

Allah tells about the prayer of Ibrahim:

رَبِّ هَبْ لِي حُكْمًا ...

My Lord! Bestow **Hukm** on me,

Here Ibrahim, upon him be peace, asks his Lord to give him **Hukm**.

Ibn Abbas said,

> "This is knowledge.''

... وَأَلْحِقْنِي بِالصَّالِحِينَ (٨٣)

and join me with the righteous.

> means, `make me one of the righteous in this world and the Hereafter.'

This is like the words the Prophet said three times when he was dying:

> اللَّهُمَّ فِي الرَّفِيقِ الْأَعْلَى
>
> O Allah, with the Exalted Companion (of Paradise).

وَاجْعَل لِّي لِسَانَ صِدْقٍ فِي الْآخِرِينَ (٨٤)

And grant me an honorable mention in later generations.

> meaning, `cause me to be remembered in a good manner after my death, so that I will be spoken of and taken as a good example.'
>
> This is like the **Ayah**,
>
> وَتَرَكْنَا عَلَيْهِ فِى الاٌّخِرِينَ
>
> سَلَـمٌ عَلَى إِبْرَهِيمَ
>
> كَذَلِكَ نَجْزِى الْمُحْسِنِينَ
>
> > And We left for him (a goodly remembrance) among the later generations:

"Salam (peace) be upon Ibrahim. Thus indeed do we reward the good doers. (37:108-110)

وَاجْعَلْنِي مِن وَرَثَةِ جَنَّةِ النَّعِيمِ (٨٥)

And make me one of the inheritors of the Paradise of Delight.

meaning, `bless me in this world with honorable mention after I am gone, and in the Hereafter by making me one of the inheritors of the Paradise of Delight.'

وَاغْفِرْ لِأَبِي ...

And forgive my father,

This is like the **Ayah**,

رَبَّنَا اغْفِرْ لِى وَلِوَالِدَىَّ

My Lord! Forgive me, and my parents. (71:28)

... إِنَّهُ كَانَ مِنَ الضَّالِّينَ (٨٦)

verily, he is of the erring.

But this is something which Ibrahim, peace be upon him, later stopped doing, as Allah says:

وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلاَّ عَن مَّوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا
تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَاهِيمَ لأَوَّاهٌ حَلِيمٌ

And Ibrahim's invoking (of Allah) for his father's forgiveness was only because of a promise he )Ibrahim( had made to him (his father). But when it became clear to him )Ibrahim( that he (his father) is an enemy of Allah, he dissociated himself from him. Verily, Ibrahim was **Awwah** and forbearing. (9:114)

Allah stopped Ibrahim from asking for forgiveness for his father, as He says:

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاء مِنكُمْ وَمِمَّا تَعْبُدُونَ مِن دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاء أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحْدَهُ إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِن شَيْءٍ

Indeed there has been an excellent example for you in Ibrahim and those with him, when they said to their people:

"Verily, we are free from you and whatever you worship besides Allah, we have rejected you, and there has started between us and you, hostility and hatred forever until you believe in Allah alone,'' -- except the saying of Ibrahim to his father: "Verily, I will ask forgiveness for you, but I have no power to do anything for you before Allah.'' (60:4)

وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ (٨٧)

And disgrace me not on the Day when they will be resurrected.

means, `protect me from shame on the Day of Resurrection and the Day when all creatures, the first and the last, will be raised.'

Al-Bukhari recorded that Abu Hurayrah, may Allah be pleased with him, said that the Prophet said:

إِنَّ إِبْرَاهِيمَ رَأَى أَبَاهُ يَوْمَ الْقِيَامَةِ عَلَيْهِ الْغَبَرَةُ وَالْقَتَرَة

Ibrahim will see his father on the Day of Resurrection, covered with dust and darkness.

According to another narration, also from Abu Hurayrah, may Allah be pleased with him, the Prophet said:

يَلْقَى إِبْرَاهِيمُ أَبَاهُ فَيَقُولُ: يَا رَبِّ إِنَّكَ وَعَدْتَنِي أَنَّكَ لَا تُخْزِينِي يَوْمَ يُبْعَثُون،

فَيَقُولُ اللهُ تَعَالَى: إِنِّي حَرَّمْتُ الْجَنَّةَ عَلَى الْكَافِرِين

Ibrahim will meet his father and will say: "O Lord, You promised me that You would not disgrace me on the Day when all creatures are resurrected.''

And Allah will say to him: "I have forbidden Paradise to the disbelievers.''

He also recorded this in the **Hadiths** about the Prophets, upon them be peace, where the wording is:

يَلْقَى إِبْرَاهِيمُ أَبَاهُ آزَرَ يَوْمَ الْقِيَامَةِ، وَعَلَى وَجْهِ آزَرَ قَتَرَةٌ وَغَبَرَةٌ، فَيَقُولُ لَهُ إِبْرَاهِيمُ: أَلَمْ أَقُلْ لَكَ لَا تَعْصِينِي،

فَيَقُولُ أَبُوهُ: فَالْيَوْمَ لَا أَعْصِيكَ،

فَيَقُولُ إِبْرَاهِيمُ: يَا رَبِّ إِنَّكَ وَعَدْتَنِي أَنْ لَا تُخْزِيَنِي يَوْمَ يُبْعَثُونَ، فَأَيُّ خِزْيٍ أَخْزَى مِنْ أَبِي الْأَبْعَدِ

فَيَقُولُ اللهُ تَعَالَى: إِنِّي حَرَّمْتُ الْجَنَّةَ عَلَى الْكَافِرِينَ،

ثُمَّ يُقَالُ: يَا إِبْرَاهِيمُ انْظُرْ تَحْتَ رِجْلِكَ،

فَيَنْظُرُ،فَإِذَا هُوَ بِذِيخٍ مُتَلَطِّخٍ، فَيُؤْخَذُ بِقَوَائِمِهِ فَيُلْقَى فِي النَّار

Ibrahim will meet his father Azar on the Day of Resurrection, and there will be dust and darkness on Azar's face. Ibrahim will say to him, "Did I not tell you not to disobey me!''

His father will say to him: "Today I will not disobey you.''

Ibrahim will say: "O Lord, You promised me that You would not disgrace me on the Day when they are resurrected, but what disgrace can be greater than seeing my father in this state!''

Allah will say to him: "I have forbidden Paradise to the disbelievers.''

Then it will be said: "O Ibrahim! Look beneath your feet.''

So he will look and there he will see (that his father was changed into) a male hyena covered in dung, which will be caught by the legs and thrown in the Fire.

This was also recorded by Abu Abdur-Rahman An-Nasa'i in the **Tafsir** of his **Sunan** Al-Kubra.

يَوْمَ لَا يَنفَعُ مَالٌ وَلَا بَنُونَ (٨٨)

The Day whereon neither wealth nor sons will avail,

means, a man's wealth will not protect him from the punishment of Allah, even if he were to pay a ransom equivalent to an earth full of gold.

وَلَا بَنُونَ (nor sons),

means, \`or if you were to pay a ransom of all the people on earth.'

On that Day nothing will be of any avail except faith in Allah and sincere devotion to Him, and renunciation of **Shirk** and its people.

Allah says:

إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ (٨٩)

Except him who brings to Allah a clean heart.

meaning, free from any impurity or **Shirk**.

Ibn Sirin said,

"The clean heart knows that Allah is true, that the Hour will undoubtedly come and that Allah will resurrect those who are in the graves.''

Sa\`id bin Al-Musayyib said,

"The clean heart is the sound heart.''

This is the heart of the believer, for the heart of the disbeliever and the hypocrite is sick. Allah

says: فِى قُلُوبِهِمْ مَّرَضٌ (In their hearts is a disease). (2:10)

Abu Uthman An-Nisaburi said,

"It is the heart that is free from innovation and is content with the **Sunnah**.''

وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ

**26:90 And Paradise will be brought near to those who had Taqwa.**

وَبُرِّزَتِ الْجَحِيمُ لِلْغَاوِينَ

**26:91 And the (Hell) Fire will be placed in full view of the astray.**

وَقِيلَ لَهُمْ أَيْنَ مَا كُنتُمْ تَعْبُدُونَ

**26:92 And it will be said to them: "Where are those that you used to worship.''**

مِن دُونِ اللَّهِ هَلْ يَنصُرُونَكُمْ أَوْ يَنتَصِرُونَ

**26:93 "Instead of Allah, Can they help you or help themselves''**

فَكُبْكِبُوا فِيهَا هُمْ وَالْغَاوُونَ

**26:94 Then they will be thrown on their faces into it (the Fire), they and the astray.**

وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ

**26:95 And all of the hosts of Iblis together.**

قَالُوا وَهُمْ فِيهَا يَخْتَصِمُونَ

**26:96 They will say while contending therein,**

تَاللَّهِ إِن كُنَّا لَفِى ضَلَـلٍ مُّبِينٍ

**26:97 "By Allah, we were truly in a manifest error,**

إِذْ نُسَوِّيكُمْ بِرَبِّ الْعَـلَمِينَ

**26:98 "When we held you as equals with the Lord of all that exists;''**

وَمَآ أَضَلَّنَآ إِلاَّ الْمُجْرِمُونَ

**26:99 "And none has brought us into error except the criminals.''**

فَمَا لَنَا مِن شَـفِعِينَ

**26:100 "Now we have no intercessors,''**

وَلاَ صَدِيقٍ حَمِيمٍ

**26:101 "Nor a close friend.''**

فَلَوْ أَنَّ لَنَا كَرَّةً فَنَكُونَ مِنَ الْمُؤْمِنِينَ

**26:102 "(Alas!) If we only had a chance to return, we shall truly be among the believers!''**

إِنَّ فِى ذَلِكَ لأَيَةً وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ

**26:103 Verily, in this is indeed a sign, yet most of them are not believers.**

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ

**26:104 And verily your Lord, He is truly the All-Mighty, the Most Merciful.**

## Those Who have Taqwa and the Astray on the Day of Resurrection, and the Arguments and Sorrow of the Erring

Allah says:

وَأُزْلِفَتِ الْجَنَّةُ ...

And Paradise will be brought near,

means, it will be brought close to its people, adorned and decorated for them to behold it.

... لِلْمُتَّقِينَ (٩٠)

to those who had **Taqwa**.

Its people are the pious who preferred it to whatever was in this world, and strove for it in this world.

وَبُرِّزَتِ الْجَحِيمُ لِلْغَاوِينَ (٩١)

And the (Hell) Fire will be placed in full view of the astray.

meaning, it will be shown to them and a neck will stretch forth from it, moaning and sighing, and their hearts will reach their throats.

It will be said to its people by way of reproach and rebuke:

وَقِيلَ لَهُمْ أَيْنَ مَا كُنتُمْ تَعْبُدُونَ (٩٢)

مِن دُونِ اللَّهِ هَلْ يَنصُرُونَكُمْ أَوْ يَنتَصِرُونَ (٩٣)

Where are those that you used to worship instead of Allah! Can they help you or help themselves!

meaning, `the gods and idols whom you used to worship instead of Allah cannot help you today, and they cannot even protect themselves. You and they are fuel for Hell today, which you will surely enter.'

فَكُبْكِبُوا فِيهَا هُمْ وَالْغَاوُونَ (٩٤)

Then they will be thrown on their faces into it (the Fire), they and the astray.

Mujahid said,

> "This means, they will be hurled into it.''

Others said:

> "They will be thrown on top of one another, the disbelievers and their leaders who called them to **Shirk**.''

وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ (٩٥)

And all of the hosts of Iblis together.

> they will all be thrown into it.

قَالُوا وَهُمْ فِيهَا يَخْتَصِمُونَ (٩٦)

تَاللَّهِ إِن كُنَّا لَفِي ضَلَالٍ مُّبِينٍ (٩٧)

إِذْ نُسَوِّيكُم بِرَبِّ الْعَالَمِينَ (٩٨)

They will say while contending therein, "By Allah, we were truly in a manifest error, when we held you as equals with the Lord of all that exists.''

> The weak ones among them will say to their arrogant leaders: `Verily, we were following you; can you avail us anything from the Fire!' Then they will realize that themselves are to blame and will say:
>
> تَاللَّهِ إِن كُنَّا لَفِي ضَلَالٍ مُّبِينٍ
>
> إِذْ نُسَوِّيكُم بِرَبِّ الْعَالَمِينَ
>
> By Allah, we were truly in a manifest error, when we held you as equals with the Lord of all that exists.

meaning, `we obeyed your commands as we should have obeyed the commands of the Lord of the all that exits, and we worshipped you along with the Lord of all that exits.'

وَمَا أَضَلَّنَا إِلَّا الْمُجْرِمُونَ (٩٩)

And none has brought us into error except the criminals.

meaning, `nobody called us to do that except the evildoers.'

فَمَا لَنَا مِن شَافِعِينَ (١٠٠)

Now we have no intercessors.

This is like the **Ayah** which tells us that they will say:

... فَهَل لَّنَا مِن شُفَعَآءَ فَيَشْفَعُوا۟ لَنَآ أَوْ نُرَدُّ فَنَعْمَلَ غَيْرَ الَّذِى كُنَّا نَعْمَلُ

...now are there any intercessors for us that they might intercede on our behalf! Or could we be sent back so that we might do deeds other than those deeds which we used to do. (7:53)

Similarly, in this Surah, Allah tells us that they will say:

فَمَا لَنَا مِن شَافِعِينَ

وَلَا صَدِيقٍ حَمِيمٍ (١٠١)

Now we have no intercessors, nor a close friend.

فَلَوْ أَنَّ لَنَا كَرَّةً فَنَكُونَ مِنَ الْمُؤْمِنِينَ (١٠٢)

(Alas!) If we only had a chance to return, we shall truly be among the believers!

They will wish that they could come back to this world so that they could do deeds of obedience to their Lord -- as they claim -- but Allah knows that if they were to come back to this world, they

would only go back to doing forbidden things, and He knows that they are liars.

Allah tells us in Surah **Sad** about how the people of Hell will argue with one another, as He says:

إِنَّ ذَلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ

Verily, that is the very truth -- the mutual dispute of the people of the Fire! (38:64)

Then He says:

إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ (١٠٣)

Verily, in this is indeed a sign, yet most of them are not believers.

meaning, in the dispute of Ibrahim with his people and his proof of **Tawhid** there is a sign, i.e., clear evidence that there is no God but Allah.

... وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ (١٠٤)

yet most of them are not believers. And verily, your Lord, He is truly the All-Mighty, the Most Merciful.

كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ

**26:105 The people of Nuh denied the Messengers.**

إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ

**26:106 When their brother Nuh said to them: "Will you not have Taqwa!''**

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ

**26:107 "I am a trustworthy Messenger to you.''**

فَاتَّقُوا۟ اللَّهَ وَأَطِيعُونِ

**26:108 "So have Taqwa of Allah, and obey me.''**

وَمَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِىَ إِلاَّ عَلَى رَبِّ الْعَـلَمِينَ

**26:109 "No reward do I ask of you for it; my reward is only from the Lord of all that exists.''**

فَاتَّقُوا۟ اللَّهَ وَأَطِيعُونِ

**26:110 "So have Taqwa of Allah, and obey me.''**

## Nuh's preaching to His People, and Their Response

Here Allah tells us about His servant and Messenger Nuh, peace be upon him, who was the first Messenger sent by Allah to the people of earth after they started to worship idols.

Allah sent him to forbid that and to warn people of the consequences of idol worship. But his people belied him and continued their evil practice of worshipping idols besides Allah. Allah revealed that their disbelieving in him was akin to disbelieving in all the Messengers,

So Allah said:

كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ (١٠٥)

إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ (١٠٦)

The people of Nuh belied the Messengers. When their brother Nuh said to them: "Will you not have Taqwa!''

meaning, `do you not fear Allah when you worship others instead of Him!'

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ (١٠٧)

I am a trustworthy Messenger to you.

means, `I am the Messenger of Allah to you, faithfully fulfilling the mission with which Allah has sent me. I convey the Messages of my Lord to you, and I do not add anything to them or take anything away from them.'

فَاتَّقُوا اللَّهَ وَأَطِيعُونِ (١٠٨)

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ...

So have **Taqwa** of Allah, and obey me. No reward do I ask of you for it;

means, `I do not want any payment for the advice I give you; I will save my reward for it with Allah.'

... إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ (١٠٩)

my reward is only from the Lord of all that exists.''

فَاتَّقُوا اللَّهَ وَأَطِيعُونِ (١١٠)

So have **Taqwa** of Allah, and obey me.

`It is clear to you that I am telling the truth and that I am faithfully fulfilling the mission with which Allah has entrusted me.'

قَالُوا أَنُؤْمِنُ لَكَ وَاتَّبَعَكَ الْأَرْذَلُونَ

**26:111 They said: "Shall we believe in you, when the inferior follow you!''**

قَالَ وَمَا عِلْمِي بِمَا كَانُوا يَعْمَلُونَ

**26:112 He said: "And what knowledge have I of what they used to do,''**

إِنْ حِسَابُهُمْ إِلاَّ عَلَى رَبِّى لَوْ تَشْعُرُونَ

**26:113 "Their account is only with my Lord, if you could (but) know.''**

وَمَآ أَنَاْ بِطَارِدِ الْمُؤْمِنِينَ

**26:114 "And I am not going to drive away the believers.''**

إِنْ أَنَا إِلاَّ نَذِيرٌ مُّبِينٌ

**26:115 "I am only a plain warner.''**

## The Demand of the People of Nuh and His Response

They said: "We do not believe in you, and we will not follow you and become equal to the meanest of the people, who follow you and believe in you, and they are the lowest among us.''

قَالُوا أَنُؤْمِنُ لَكَ وَاتَّبَعَكَ الْأَرْذَلُونَ (١١١)

قَالَ وَمَا عِلْمِي بِمَا كَانُوا يَعْمَلُونَ (١١٢)

They said: "Shall we believe in you, when the inferior follow you!''

He said: "And what knowledge have I of what they used to do''

meaning, `what does it have to do with me if they follow me! No matter what they used to do before, I do not have to check on them and examine their background; all I have to do is accept it if they believe in me; whatever is in their hearts is for Allah to know.'

إِنْ حِسَابُهُمْ إِلَّا عَلَى رَبِّي لَوْ تَشْعُرُونَ (١١٣)

Their account is only with my Lord, if you could (but) know. And I am not going to drive away the believers.

It seems that they asked him to drive these people away, then they would follow him, but he refused to do that, and said:

وَمَا أَنَا بِطَارِدِ الْمُؤْمِنِينَ

إِنْ أَنَا إِلَّا نَذِيرٌ مُّبِينٌ (١١٥)

And I am not going to drive away the believers. I am only a plain warner.

meaning, `I have been sent as a warner, and whoever obeys me and follows me and believes in me, then he belongs to me and I to him, whether he is noble or common, upper-class or lower-class.'

قَالُواْ لَئِن لَّمْ تَنْتَهِ يٰنُوحُ لَتَكُونَنَّ مِنَ الْمُرْجُومِينَ

**26:116 They said: "If you cease not, O Nuh you will surely be among those stoned.''**

قَالَ رَبِّ إِنَّ قَوْمِى كَذَّبُونِ

**26:117 He said: "My Lord! Verily, my people have denied me.''**

فَافْتَحْ بَيْنِى وَبَيْنَهُمْ فَتْحاً وَنَجِّنِى وَمَن مَّعِى مِنَ الْمُؤْمِنِينَ

**26:118 "Therefore judge You between me and them, and save me and those of the believers who are with me.''**

فَأَنجَيْنَـهُ وَمَن مَّعَهُ فِى الْفُلْكِ الْمَشْحُونِ

**26:119 And We saved him and those with him in the laden ship.**

ثُمَّ أَغْرَقْنَا بَعْدُ الْبَـقِينَ

**26:120 Then We drowned the rest thereafter.**

إِنَّ فِى ذَلِكَ لأَيَةً وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ

**26:121 Verily, in this is indeed a sign, yet most of them are not believers.**

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ

**26:122 And verily your Lord, He is indeed the All-Mighty, the Most Merciful.**

Nuh stayed among his people for a long time, calling them to Allah night and day, in secret and openly. The more he repeated his call to them, the more determined were they to cling to their extreme disbelief and resist his call. In the end, they said:

قَالُوا لَئِن لَّمْ تَنتَهِ يَا نُوحُ لَتَكُونَنَّ مِنَ الْمَرْجُومِينَ (١١٦)

They said: If you cease not, O Nuh you will surely be among those stoned.

meaning, `if you do not stop calling us to your religion,'

لَتَكُونَنَّ مِنَ الْمَرْجُومِينَ (you will surely be among those stoned),

meaning, `we will stone you.'

At that point, he prayed against them, and Allah responded to his prayer.

Nuh said:

قَالَ رَبِّ إِنَّ قَوْمِي كَذَّبُونِ (١١٧)

فَافْتَحْ بَيْنِي وَبَيْنَهُمْ فَتْحًا ...

My Lord! Verily, my people have denied me. Therefore judge You between me and them.

This is like the **Ayah**:

فَدَعَا رَبَّهُ أَنِّى مَغْلُوبٌ فَانتَصِرْ

Then he invoked his Lord (saying): "I have been overcome, so help (me)!'' (54:10)

... وَنَجِّنِي وَمَن مَّعِي مِنَ الْمُؤْمِنِينَ (١١٨)

and save me and those of the believers who are with me.''

And Allah says here:

فَأَنجَيْنَاهُ وَمَن مَّعَهُ فِي الْفُلْكِ الْمَشْحُونِ (١١٩)

ثُمَّ أَغْرَقْنَا بَعْدُ الْبَاقِينَ (١٢٠)

And We saved him and those with him in the laden ship. Then We drowned the rest thereafter.

The "laden ship'' is one that is filled with cargo and the couples, one pair from every species, that were carried in it.

This **Ayah** means:

`We saved Nuh and all of those who followed him, and We drowned those who disbelieved in him and went against his commands, all of them.'

إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ (١٢١)

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ (١٢٢)

Verily, in this is indeed a sign, yet most of them are not believers. And verily your Lord, He is indeed the All-Mighty, the Most Merciful.

كَذَّبَتْ عَادٌ الْمُرْسَلِينَ

**26:123 `Ad denied the Messengers.**

إِذْ قَالَ لَهُمْ أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ

**26:124 When their brother Hud said to them: "Will you not have Taqwa!''**

إِنِّى لَكُمْ رَسُولٌ أَمِينٌ

**26:125 "Verily, I am a trustworthy Messenger to you.''**

فَاتَّقُوا۟ اللَّهَ وَأَطِيعُونِ

**26:126 "So, have Taqwa of Allah, and obey me.''**

وَمَآ أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِىَ إِلاَّ عَلَى رَبِّ الْعَـلَمِينَ

**26:127 "No reward do I ask of you for it; my reward is only from the Lord of all that exists.''**

أَتَبْنُونَ بِكُلِّ رِيعٍ ءَايَةً تَعْبَثُونَ

**26:128 "Do you build on every Ri` an Ayah for your amusement''**

وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ

**26:129 "And do you get for yourselves Masani` as if you will live therein forever,''**

وَإِذَا بَطَشْتُمْ بَطَشْتُمْ جَبَّارِينَ

**26:130 "And when you seize (somebody), seize you (him) as tyrants.''**

فَاتَّقُوا۟ اللَّهَ وَأَطِيعُونِ

**26:131 "So have Taqwa of Allah, and obey me.''**

وَاتَّقُوا۟ الَّذِى أَمَدَّكُمْ بِمَا تَعْلَمُونَ

**26:132 "And have Taqwa of Him, fear Him Who has aided you with all (good things) that you know.''**

أَمَدَّكُمْ بِأَنْعَـمٍ وَبَنِينَ

**26:133 "He has aided you with cattle and children.''**

وَجَنَّـتٍ وَعُيُونٍ

**26:134 "And gardens and springs.''**

إِنِّى أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ

**26:135 "Verily, I fear for you the torment of a Great Day.''**

Allah tells:

كَذَّبَتْ عَادٌ الْمُرْسَلِينَ (١٢٣)

إِذْ قَالَ لَهُمْ أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ (١٢٤)

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ (١٢٥)

فَاتَّقُوا اللَّهَ وَأَطِيعُونِ (١٢٦)

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ (١٢٧)

**`Ad** denied the Messengers. When their brother **Hud** said to them:

"Will you not have **Taqwa**! Verily, I am a trustworthy Messenger to you. So, have **Taqwa** of Allah, and obey me. No reward do I ask of you for it; my reward is only from the Lord of all that exists.''

Here Allah tells us about His servant and Messenger **Hud**, when he called his people **`Ad**. His people used to live in the **Ahqaf**, curved sand-hills near Hadramawt, on the borders of Yemen. They lived after the time of Nuh, as Allah says in Surah **Al-A`raf**:

وَاذكُرُواْ إِذْ جَعَلَكُمْ خُلَفَآءَ مِن بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ فِى الْخَلْقِ بَسْطَةً

> And remember that He made you successors after the people of Nuh and increased you amply in stature. (7:69)

This refers to the fact that they were physically strong and well-built, and very violent, and very tall; they had also been given a great deal of provisions, wealth, gardens, rivers, sons, crops and fruits. Yet despite all of that, they worshipped others besides Allah. So Allah sent **Hud**, one of their own, as a Messenger bringing them good news and delivering warnings. He called them to worship Allah alone, and he warned them of Allah's wrath and punishment if they were to go against him and treating him harshly.

He said to them, as Nuh had said to his people:

أَتَبْنُونَ بِكُلِّ رِيعٍ آيَةً تَعْبَثُونَ (١٢٨)

Do you build on every **Ri`** an **Ayah** for your amusement!

The scholars of Tafsir differed over the meaning of the word **Ri`**. In brief, they said that it refers to an elevated location at a well-known crossroads, where they would build a huge, dazzling, sturdy structure, this is why he said:

> أَتَبْنُونَ بِكُلِّ رِيعٍ آيَةً (Do you build on every **Ri`** an **Ayah**) i.e., a well-known landmark,
>
> تَعْبَثُونَ (for your amusement), meaning, `you are only doing that for the purpose of frivolity, not because you need it, but for fun and to show off your strength.'

So their Prophet, peace be upon him, denounced them for doing that, because it was a waste of time and exhausted people's bodies for no purpose, and kept them busy with something that was of no benefit in this world or the next.

He said:

وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ (١٢٩)

And do you get for yourselves **Masani`** as if you will live therein forever!

Mujahid said,

> "This means fortresses built up strong and high and structures that are built to last.''

... لَعَلَّكُمْ تَخْلُدُونَ

as if you will live therein forever,

> means, `so that you may stay there forever, but that is not going to happen, because they will eventually cease to be, just as happened in the case of those who came before you.'

وَإِذَا بَطَشْتُم بَطَشْتُمْ جَبَّارِينَ (١٣٠)

And when you seize (somebody), seize you (him) as tyrants.

> They are described as being strong, violent and tyrannical.

فَاتَّقُوا اللَّهَ وَأَطِيعُونِ (١٣١)

So, have **Taqwa** of Allah, and obey me.

> `Worship your Lord and obey your Messenger.'

Then **Hud** began reminding them of the blessings that Allah had bestowed upon them.

He said:

وَاتَّقُوا الَّذِي أَمَدَّكُم بِمَا تَعْلَمُونَ (١٣٢)

أَمَدَّكُم بِأَنْعَامٍ وَبَنِينَ (١٣٣)

وَجَنَّاتٍ وَعُيُونٍ (١٣٤)

إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ (١٣٥)

And have **Taqwa** of Him, Who has aided you with all that you know. He has aided you with cattle and children, and gardens and springs. Verily, I fear for you the torment of a Great Day.

meaning, `if you disbelieve and oppose (your Prophet).'

So he called them to Allah with words of encouragement and words of warning, but it was to no avail.

قَالُواْ سَوَآءٌ عَلَيْنَآ أَوَعَظْتَ أَمْ لَمْ تَكُنْ مِّنَ الْوَعِظِينَ

**26:136 They said: "It is the same to us whether you preach or be not of those who preach.''**

إِنْ هَـذَا إِلاَّ خُلُقُ الاٌّوَّلِينَ

**26:137 "This is no other than Khuluq of the ancients,''**

وَمَا نَحْنُ بِمُعَذَّبِينَ

**26:138 "And we are not going to be punished.''**

فَكَذَّبُوهُ فَأَهْلَكْنَـهُمْ

**26:139 So they denied him, and We destroyed them.**

إِنَّ فِى ذَلِكَ لأَيَةً وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ

**Verily, in this is indeed a sign, yet most of them are not believers.**

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ

**26:140 And verily your Lord, He is indeed the Almighty, the Most Merciful.**

## The Response of the People of Hud, and Their Punishment

Allah tells us how the people of **Hud** responded to him after he had warned them, encouraged them, and clearly explained the truth to them.

قَالُوا سَوَاء عَلَيْنَا أَوَعَظْتَ أَمْ لَمْ تَكُن مِّنَ الْوَاعِظِينَ (١٣٦)

They said: "It is the same to us whether you preach or be not of those who preach.''

meaning, `we will not give up our ways.'

وَمَا نَحْنُ بِتَارِكِى ءالِهَتِنَا عَن قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ

And we shall not leave our gods for your (mere) saying! And we are not believers in you. (11:53)

This is how it was, as Allah says:

إِنَّ الَّذِينَ كَفَرُواْ سَوَآءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لاَ يُؤْمِنُونَ

Verily, those who disbelieve, it is the same to them whether you warn them or do not warn them, they will not believe (2:6)

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لاَ يُؤْمِنُونَ

Truly, those, against whom the Word of your Lord has been justified, will not believe. (10:96-97)

And they said:

إِنْ هَذَا إِلَّا خُلُقُ الْأَوَّلِينَ (١٣٧)

This is no other than **Khuluq** of the ancients.

Some scholars read this: "**Khalq**''.

According to Ibn Mas`ud and according to Abdullah bin Abbas -- as reported from Al-Awfi -- and Alqamah and Mujahid, they meant,

"What you have brought to us is nothing but the tales (**Akhlaq**) of the ancients.''

This is like what the idolators of Quraysh said:

وَقَالُواْ أَسَـطِيرُ الاٌّوَّلِينَ اكْتَتَبَهَا فَهِىَ تُمْلَى عَلَيْهِ بُكْرَةً وَأَصِيلاً

And they say: "Tales of the ancients, which he has written down, and they are dictated to him morning and afternoon.'' (25:5)

And Allah said:

وَقَالَ الَّذِينَ كَفَرُواْ إِنْ هَـذَا إِلاَّ إِفْكٌ افْتَرَاهُ وَأَعَانَهُ عَلَيْهِ قَوْمٌ ءَاخَرُونَ فَقَدْ جَآءُوا ظُلْماً وَزُوراً

وَقَالُواْ أَسَـطِيرُ الاٌّوَّلِينَ ...

Those who disbelieve say: "This is nothing but a lie that he has invented, and others have helped him in it. In fact, they have produced an injustice and a lie.''

And they say: "Tales of the ancients...'' (25:4-5)

وَإِذَا قِيلَ لَهُمْ مَّاذَآ أَنزَلَ رَبُّكُمْ قَالُواْ أَسَـطِيرُ الاٌّوَّلِينَ

And when it is said to them: "What is it that your Lord has sent down''

They say: "Tales of the ancient!'' (16:24)

Some other scholars recited it, إِنْ هَذَا إِلَّا خُلُقُ الْأَوَّلِينَ (This is no other than **Khuluq** of the ancients), "as **Khuluq**,''

meaning their religion.

What they were following was the religion of the ancients, their fathers and grandfathers, as if they were saying:

"We are following them, we will live as they lived and die as they died, and there will be no resurrection and no judgement.''

Hence they said:

وَمَا نَحْنُ بِمُعَذَّبِينَ (١٣٨)

And we are not going to be punished.

Allah's saying;

فَكَذَّبُوهُ فَأَهْلَكْنَاهُمْ ....

So they denied him, and We destroyed them.

meaning, they continued to disbelieve and stubbornly oppose Allah's Prophet **Hud**, so Allah destroyed them.

The means of their destruction has been described in more than one place in the Qur'an:

Allah sent against them a strong and furious wind, i.e., a fiercely blowing wind that was intensely cold. Thus the means of their destruction was suited to their nature, for they were the strongest and fiercest of people, so Allah overpowered them with something that was even stronger and fiercer than them, as Allah says:

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ

إِرَمَ ذَاتِ الْعِمَادِ

Have you not seen how your Lord dealt with **`Ad** of Iram Possessors of the pillars. (89:6-7)

This refers to the former **`Ad**, as Allah says:

وَأَنَّهُ أَهْلَكَ عَاداً الأُولَى

And that it is He Who destroyed the former **`Ad**. (53:50)

They were descendents of Iram bin Sam bin Nuh,

ذَاتِ الْعِمَادِ (Possessors of the pillars),

They used to live among pillars.

Those who claim that Iram was a city take this idea from Israeli narrations, from the words of Ka`b and Wahb, but there is no real basis for that.

Allah says:

الَّتِى لَمْ يُخْلَقْ مِثْلُهَا فِى الْبِلَـدِ

The like of which were not created in the land. (89:8)

meaning, nothing like this tribe was created in terms of might, power and tyranny.

If what was meant was a city, it would have said,

"The like of which was not built in the land.''

And Allah says:

فَأَمَّا عَادٌ فَاسْتَكْبَرُواْ فِى الاٌّرْضِ بِغَيْرِ الْحَقِّ وَقَالُواْ مَنْ أَشَدُّ مِنَّا قُوَّةً أَوَلَمْ يَرَوْاْ أَنَّ اللَّهَ الَّذِى خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً وَكَانُواْ بِـايَـتِنَا يَجْحَدُونَ

As for **`Ad**, they were arrogant in the land without right, and they said: "Who is mightier than us in strength!''

See they not that Allah Who created them was mightier in strength than them. And they used to deny Our **Ayat**! (41:15)

And Allah says:

وَأَمَّا عَادٌ فَأُهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ

سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَانِيَةَ أَيَّامٍ حُسُومًا

And as for **`Ad**, they were destroyed by a wind, **Sarsar `Atiyah**! Which Allah imposed on them for seven nights and eight days **Husum**, (in succession). (69:6-7)

meaning, consecutively (i.e., seven nights and eight days).

فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ

so that you could see men lying overthrown (destroyed), as if they were hollow trunks of date palms! (69:7)

means, they were left as headless bodies, because the wind would come and carry one of them, then drop him on his head, so that his brains were spilled out, his head was broken and he was thrown aside, as if they were uprooted stems of date-palms. They used to build fortresses in the mountains and caves, and they dug ditches half as deep as a man is tall, but that did not help them against the command of Allah at all.

إِنَّ أَجَلَ اللَّهِ إِذَا جَآءَ لاَ يُؤَخَّرُ

Verily, the term given by Allah, when it comes, cannot be delayed. (71:4)

Allah says here: **فَكَذَّبُوهُ فَأَهْلَكْنَاهُمْ** (So they denied him, and We destroyed them).

.. إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ (١٣٩)

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ (١٤٠)

Verily, in this is indeed a sign, yet most of them are not believers.

And verily your Lord, He is indeed the Almighty, the Most Merciful.

كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ

**26:141 Thamud denied the Messengers.**

إِذْ قَالَ لَهُمْ أَخُوهُمْ صَـلِحٌ أَلا تَتَّقُونَ

**26:142 When their brother Salih said to them: "Will you not have Taqwa!''**

إِنِّى لَكُمْ رَسُولٌ أَمِينٌ

**26:143 "I am a trustworthy Messenger to you.''**

فَاتَّقُواْ اللَّهَ وَأَطِيعُونِ

**26:144 "So, have Taqwa of Allah, and obey me.''**

وَمَآ أَسْـَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِىَ إِلاَّ عَلَى رَبِّ
الْعَـلَمِينَ

**26:145 "No reward do I ask of you for it; my reward is only from the Lord of Al-`Alamin.''**

## Salih and the People of Thamud

Allah tells:

كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ (١٤١)

إِذْ قَالَ لَهُمْ أَخُوهُمْ صَالِحٌ أَلَا تَتَّقُونَ (١٤٢)

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ (١٤٣)

فَاتَّقُوا اللَّهَ وَأَطِيعُونِ (١٤٤)

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ (١٤٥)

**Thamud** denied the Messengers. When their brother Salih said to them: "Will you not have **Taqwa**! I am a

trustworthy Messenger to you. So, have **Taqwa** of Allah, and obey me. No reward do I ask of you for it; my reward is only from the Lord of **Al-`Alamin**.''

Here Allah tells us about His servant and Messenger Salih, whom He sent to his people **Thamud**. They were Arabs living in the city of Al-Hijr -- which is between Wadi Al-Qura and Greater Syria. Their location is well known.

In our explanation of Surah **Al-A`raf**, we mentioned the **Hadiths** which tell how the Messenger of Allah passed by their dwelling place when he wanted to launch a raid on Syria. He went as far as Tabuk, then he went back to Al-Madinah to prepare himself for the campaign. Thamud came after `Ad and before Ibrahim, peace be upon him. Their Prophet Salih called them to Allah, to worship Him alone with no partner or associate, and to obey whatever commands were conveyed to them, but they refused, rejecting him and opposing him. He told them that he did not seek any reward from them for his call to them, but that he would seek the reward for that with Allah. Then he reminded them of the blessings of Allah.

أَتُتْرَكُونَ فِى مَا هَاهُنَآ ءَامِنِينَ

**26:146 "Will you be left secure in that which you have here,''**

فِى جَنَّـتٍ وَعُيُونٍ

**26:147 "In gardens and springs.''**

وَزُرُوعٍ وَنَخْلٍ طَلْعُهَا هَضِيمٌ

**26:148 "And crops and date palms with soft clusters.''**

وَتَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتاً فَـرِهِينَ

**26:149 "And you hew out in the mountains, houses with great skill.''**

فَاتَّقُوا۟ اللَّهَ وَأَطِيعُونِ

**26:150 "So, have Taqwa of Allah, and obey me.''**

وَلاَ تُطِيعُوا۟ أَمْرَ الْمُسْرِفِينَ

**26:151 "And follow not the command of the extravagant,''**

الَّذِينَ يُفْسِدُونَ فِى الاٌّرْضِ وَلاَ يُصْلِحُونَ

**26:152 Who make mischief in the land, and reform not.''**

## A Reminder to Them of their Circumstances and the Blessings

Salih warns:

أَتُتْرَكُونَ فِي مَا هَاهُنَا آمِنِينَ (١٤٦)

فِي جَنَّاتٍ وَعُيُونٍ (١٤٧)

وَزُرُوعٍ وَنَخْلٍ طَلْعُهَا هَضِيمٌ (١٤٨)

"Will you be left secure in that which you have here, In gardens and springs. And crops and date palms with soft clusters.''

They enjoyed Salih preached to them, warning them that the punishment of Allah could overtake them and reminding them of the blessings that Allah had bestowed upon them, by giving them ample provision and making them safe from all kinds of dangers, giving them gardens and flowing springs, and bringing forth for them crops and fruits.

... وَنَخْلٍ طَلْعُهَا هَضِيمٌ

and date palms with soft clusters.

Al-Awfi narrated from Ibn Abbas,

> "Ripe and rich.''

Ali bin Abi Talhah narrated from Ibn Abbas that:

> this meant growing luxuriantly.

Ismail bin Abi Khalid narrated from `Amr bin Abi `Amr -- who met the Companions -- from Ibn Abbas that this means,

> "When it becomes ripe and soft.''
>
> This was narrated by Ibn Abi Hatim, then he said: "And something similar was narrated from Abu Salih.''

وَتَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا فَارِهِينَ (١٤٩)

And you hew out in the mountains, houses with great skill.

Ibn Abbas and others said,

> "With great skill.''

According to another report from him:

> "They were greedy and extravagant.''
>
> This was the view of Mujahid and another group.

There is no contradiction between the two views, because they built the houses which they carved in the mountains as a form of extravagant play, with no need for them as dwelling places. They were highly skilled in the arts of masonry and stone-carving, as is well known to anyone who has seen their structures.

So, Salih said to them:

فَاتَّقُوا اللَّهَ وَأَطِيعُونِ (١٥٠)

So, have **Taqwa** of Allah, and obey me.

> Pay attention to that which could benefit you in this world and the Hereafter; worshipping your Lord Who created you, who granted you provisions so that you could worship Him alone and glorify Him morning and evening.

وَلَا تُطِيعُوا أَمْرَ الْمُسْرِفِينَ (١٥١)

الَّذِينَ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ (١٥٢)

And follow not the command of the extravagant, who make mischief in the land, and reform not.

> meaning, their chiefs and leaders, who called them to **Shirk**, disbelief and opposition to the truth.

قَالُوٓاْ إِنَّمَآ أَنتَ مِنَ الْمُسَحَّرِينَ

**26:153 They said: "You are only of those bewitched!''**

مَآ أَنتَ إِلاَّ بَشَرٌ مِّثْلُنَا فَأْتِ بِـَايَةٍ إِن كُنتَ مِنَ الصَّـدِقِينَ

**26:154 "You are but a human being like us. Then bring us a sign if you are of the truthful.''**

قَالَ هَـذِهِ نَاقَةٌ لَّهَا شِرْبٌ وَلَكُمْ شِرْبُ يَوْمٍ مَّعْلُومٍ

**26:155 He said: "Here is a she-camel: it has a right to drink (water), and you have a right to drink (water) (each) on a day, known.''**

وَلاَ تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابُ يَوْمٍ عَظِيمٍ

**26:156 "And touch her not with harm, lest the torment of a Great Day should seize you.''**

فَعَقَرُوهَا فَأَصْبَحُوا نَـدِمِينَ

**26:157 But they killed her, and then they became regretful.**

فَأَخَذَهُمُ الْعَذَابُ إِنَّ فِى ذَلِكَ لأَيَةً وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ

**26:158 So, the torment overtook them. Verily, in this is indeed a sign, yet most of them are not believers.**

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ

**26:159 And verily, your Lord He is indeed the All-Mighty, the Most Merciful.**

## The Response of Thamud, Their Demand for a Sign, and Their Punishment

Allah tells us how **Thamud** responded to their Prophet Salih, upon him be peace, when he called them to worship their Lord, may He be glorified.

قَالُوا إِنَّمَا أَنتَ مِنَ الْمُسَحَّرِينَ (١٥٣)

They said: "You are only of those bewitched!''

Mujahid said,

"They meant he was one affected by witchcraft.''

Then they said:

مَا أَنتَ إِلَّا بَشَرٌ مِّثْلُنَا ...

You are but a human being like us.

meaning, `how can you receive Revelation when we do not!'

This is like the **Ayah** where they are described as saying:

أَءُلْقِىَ الذِّكْرُ عَلَيْهِ مِن بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشِرٌ

سَيَعْلَمُونَ غَداً مَّنِ الْكَذَّابُ الأَْشِرُ

"Is it that the Reminder is sent to him alone from among us! Nay, he is an insolent liar!''

Tomorrow they will come to know who is the liar, the insolent one! (54:26-27)

... فَأْتِ بِآيَةٍ إِن كُنتَ مِنَ الصَّادِقِينَ (١٥٤)

Then bring us a sign if you are of the truthful.

Then they asked him for a sign to prove that what he brought to them from their Lord was the truth. A crowd of them gathered and demanded that he immediately bring forth from the rock a she-camel that was ten months pregnant, and they pointed to a certain rock in their midst.

Allah's Prophet Salih made them promise that if he responded to their request, they would believe in him and follow him. So they agreed to that.

The Prophet of Allah Salih, peace be upon him, stood and prayed, then he prayed to Allah to grant them their request. Then the rock to which they had pointed split open, revealing a she-camel that was ten months pregnant, exactly as they had requested.

So some of them believed, but most of them disbelieved.

قَالَ هَذِهِ نَاقَةٌ لَّهَا شِرْبٌ وَلَكُمْ شِرْبُ يَوْمٍ مَّعْلُومٍ (١٥٥)

He said: "Here is a she-camel: it has a right to drink (water), and you have a right to drink (water) (each) on a day, known.

meaning, `she will drink from your water one day, and on the next day you will drink from it.'

وَلَا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابُ يَوْمٍ عَظِيمٍ (١٥٦)

And touch her not with harm, lest the torment of a Great Day should seize you.

> He warned them of the punishment of Allah if they should do her any harm.

The she-camel stayed among them for a while, drinking the water, eating leaves and grazing, and they benefited from her milk which they took in sufficient quantities for every one to drink his fill. After this had gone on for a long time, and the time for their destruction drew near, they conspired to kill her:

فَعَقَرُوهَا فَأَصْبَحُوا نَادِمِينَ (١٥٧)

فَأَخَذَهُمُ الْعَذَابُ ...

But they killed her, and then they became regretful. So, the torment overtook them.

> Their land was shaken by a strong earthquake, and there came to them an overwhelming **Sayhah** (shout) which took their hearts from their places. They were overtaken by events which they were not expecting, so they were left (dead), lying prostrate in their homes.

... إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ (١٥٨)

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ (١٥٩)

Verily, in this is indeed a sign, yet most of them are not believers. And verily your Lord, He is indeed the All-Mighty, the Most Merciful.

كَذَّبَتْ قَوْمُ لُوطٍ الْمُرْسَلِينَ

**26:160 The people of Lut denied the Messengers.**

إِذْ قَالَ لَهُمْ أَخُوهُمْ لُوطٌ أَلا تَتَّقُونَ

**26:161 When their brother Lut said to them: "Will you not have Taqwa!''**

إِنِّى لَكُمْ رَسُولٌ أَمِينٌ

**26:162 "Verily, I am a trustworthy Messenger to you.''**

فَاتَّقُواْ اللَّهَ وَأَطِيعُونِ

**26:163 "So, have Taqwa of Allah, and obey me.''**

وَمَآ أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِىَ إِلاَّ عَلَى رَبِّ الْعَـلَمِينَ

**26:164 "No reward do I ask of you for it; my reward is only from the Lord of all that exits.''**

## Lut and His Call

Allah tells:

كَذَّبَتْ قَوْمُ لُوطٍ الْمُرْسَلِينَ (١٦٠)

إِذْ قَالَ لَهُمْ أَخُوهُمْ لُوطٌ أَلَا تَتَّقُونَ (١٦١)

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ (١٦٢)

فَاتَّقُوا اللَّهَ وَأَطِيعُونِ (١٦٣)

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ (١٦٤)

The people of **Lut** denied the Messengers. When their brother **Lut** said to them:

"Will you not have **Taqwa**! Verily, I am a trustworthy Messenger to you. So, have **Taqwa** of Allah, and obey me. No reward do I ask of you for it; my reward is only from the Lord of all that exits.''

Here Allah tells us about His servant and Messenger **Lut**, peace be upon him.

He was Lut bin Haran bin Azar, the nephew of Ibrahim Al-Khalil, upon him be peace. Allah sent him to a mighty nation during the lifetime of Ibrahim, peace be upon them both. They lived in Sadum (Sodom) and its environs, where Allah destroyed them and turned the area into a putrid, stinking lake, which is well-known in the land of Al-Ghur (the Jordan Valley), bordering the mountains of Jerusalem, between the mountains and the land of Al-Karak and Ash-Shawbak.

> He called them to Allah, to worship Him alone with no partner or associate, and to obey the Messenger whom Allah sent to them.
>
> He forbade from disobeying Allah and committing the sin that they had invented which was unknown on earth before their time; intercourse with males instead of with females.

أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَـلَمِينَ

**26:165 "Go you in unto the males of Al-`Alamin (people),''**

وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِّنْ أَزْوَجِكُمْ

**26:166 "And leave those whom Allah has created for you to be your wives!**

بَلْ أَنتُمْ قَوْمٌ عَادُونَ

**Nay, you are a trespassing people!''**

قَالُواْ لَئِن لَّمْ تَنْتَهِ يلُوطُ لَتَكُونَنَّ مِنَ الْمُخْرَجِينَ

**26:167 They said: "If you cease not, O Lut, verily, you will be one of those who are driven out!''**

قَالَ إِنِّى لِعَمَلِكُمْ مِّنَ الْقَـلِينَ

**26:168 He said: "I am indeed of those who disapprove with severe anger and fury your behavior.''**

رَبِّ نَّجِنِى وَأَهْلِى مِمَّا يَعْمَلُونَ

**26:169 "My Lord! Save me and my family from what they do.''**

فَنَجَّيْنَـهُ وَأَهْلَهُ أَجْمَعِينَ

**26:170 So, We saved him and his family, all,**

إِلاَّ عَجُوزاً فِى الْغَـبِرِينَ

**26:171 Except an old woman among those who remained behind.**

ثُمَّ دَمَّرْنَا الاٌّخَرِينَ

**26:172 Then afterward We destroyed the others.**

وَأَمْطَرْنَا عَلَيْهِم مَّطَراً فَسَآءَ مَطَرُ الْمُنذَرِينَ

**26:173 And We rained on them a rain, and how evil was the rain of those who had been warned!**

إِنَّ فِى ذَلِكَ لاّيَةً وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ

**26:174 Verily, in this is indeed a sign, yet most of them are not believers.**

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ

**26:175 And verily your Lord, He is indeed the All-Mighty, the Most Merciful.**

## Lut's Denunciation of His People's Deeds, Their Response and Their Punishment

Allah said:

أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ (١٦٥)

وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِنْ أَزْوَاجِكُم بَلْ أَنتُمْ قَوْمٌ عَادُونَ (١٦٦)

"Go you in unto the males of Al-`Alamin (people), And leave those whom Allah has created for you to be your wives! Nay, you are a trespassing people!''

The Prophet of Allah forbade them from committing evil deeds and intercourse with males, and he taught them that they should have intercourse with their wives whom Allah had created for them. Their response was only to say:

قَالُوا لَئِن لَّمْ تَنتَهِ يَا لُوطُ ...

They said: If you cease not, O Lut,

meaning, `if you do not give up what you have brought,'

... لَتَكُونَنَّ مِنَ الْمُخْرَجِينَ (١٦٧)

verily, you will be one of those who are driven out!

meaning, `we will expel you from among us.'

This is like the **Ayah**,

فَمَا كَانَ جَوَابَ قَوْمِهِ إِلاَّ أَن قَالُواْ أَخْرِجُوا ءَالَ لُوطٍ
مِّن قَرْيَتِكُمْ إِنَّهمْ أُنَاسٌ يَتَطَهَّرُونَ

There was no other answer given by his people except that they said: "Drive out the family of Lut from your city. Verily, these are men who want to be clean and pure!'' (27:56)

When he saw that they would not give up their ways, and that they were persisting in their misguidance, he declared his innocence of them:

قَالَ إِنِّي لِعَمَلِكُم مِّنَ الْقَالِينَ (١٦٨)

He said: I am, indeed, of those who disapprove with severe anger and fury.

`Of those who are outraged, I do not like it and I do not accept it, and I have nothing to do with you.'

Then he prayed to Allah against them and said:

رَبِّ نَجِّنِي وَأَهْلِي مِمَّا يَعْمَلُونَ (١٦٩)

My Lord! Save me and my family from what they do.

Allah says:

فَنَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ (١٧٠)

إِلَّا عَجُوزًا فِي الْغَابِرِينَ (١٧١)

So, We saved him and his family, all. Except an old woman among those who remained behind.

This was his wife, who was a bad old woman. She stayed behind and was destroyed with whoever else was left.

This is similar to what **Allah** says about them in Surah **Al-A`raf** and Surah **Hud**, and in Surah **Al-Hijr**, where Allah commanded him to take his family at night, except for his wife, and not to turn around when they heard the **Sayhah** as it came upon his people. So they patiently obeyed the command of Allah and persevered, and Allah sent upon the people a punishment which struck them all, and rained upon them stones of baked clay, piled up.

Allah says:

ثُمَّ دَمَّرْنَا الْآخَرِينَ (١٧٢)

وَأَمْطَرْنَا عَلَيْهِم مَّطَرًا فَسَاء مَطَرُ الْمُنذَرِينَ (١٧٣)

إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ (١٧٤)

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ (١٧٥)

Then afterward We destroyed the others. And We rained on them a rain, and how evil was the rain of those who had been warned!

Verily, in this is indeed a sign, yet most of them are not believers. And verily your Lord, He is indeed the All-Mighty, the Most Merciful.

كَذَّبَ أَصْحَـبُ لْـَيْكَةِ الْمُرْسَلِينَ

**26:176 The companions of Al-Aykah denied the Messengers.**

إِذْ قَالَ لَهُمْ شُعَيْبٌ أَلاَ تَتَّقُونَ

**26:177 When Shu`ayb said to them: "Will you not have Taqwa!''**

إِنِّى لَكُمْ رَسُولٌ أَمِينٌ

**26:178 "I am a trustworthy Messenger to you.''**

فَاتَّقُواْ اللَّهَ وَأَطِيعُونِ

**26:179 "So, have Taqwa of Allah, and obey me.''**

وَمَآ أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِىَ إِلاَّ عَلَى رَبِّ الْعَـلَمِينَ

**26:180 "No reward do I ask of you for it; my reward is only from the Lord of Al-`Alamin.''**

## Shu`ayb and His Preaching to the Dwellers of Al-Aykah

Allah says:

كَذَّبَ أَصْحَابُ الْأَيْكَةِ الْمُرْسَلِينَ (١٧٦)

إِذْ قَالَ لَهُمْ شُعَيْبٌ أَلَا تَتَّقُونَ (١٧٧)

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ (١٧٨)

فَاتَّقُوا اللَّهَ وَأَطِيعُونِ (١٧٩)

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ (١٨٠)

The companions of **Al-Aykah** denied the Messengers. When Shu`ayb said to them: "Will you not have **Taqwa**! I am a trustworthy Messenger to you. So, have **Taqwa** of Allah, and obey me. No reward do I ask of you for it; my reward is only from the Lord of **Al-`Alamin**.''

The companions of **Al-Aykah** were the people of Madyan, according to the most correct view.

The Prophet of Allah Shu`ayb was one of them, but it does not say here, their brother Shu`ayb, because they called themselves by a name denoting their deification of **Al-Aykah**, which was a tree which they used to worship; it was said that it was a group of trees which were tangled, like trees in a thicket. For this reason, when Allah said that the companions of **Al-Aykah** denied the Messengers, He did not say, "When their brother Shu`ayb said to them.'' Rather, He said:

إِذْ قَالَ لَهُمْ شُعَيْبٌ ...

When Shu`ayb said to them,

He is not described as belonging to them because of the meaning that was inherent in the name given to them even though he was their brother by blood.

Some people did not notice this point, so they thought that the dwellers of **Al-Aykah** were different from the

people of Madyan, and claimed that Shu`ayb was sent to two nations; some said that he was sent to three.

أَصْحَابُ الْأَيْكَةِ (The companions of **Al-Aykah**) were the people of Shu`ayb.

This was the view of Ishaq bin Bishr.

Someone besides Juwaybir said,

> "The dwellers of **Al-Aykah** and the people of Madyan are one and the same.''
>
> And Allah knows best.

Although there is another opinion that they were different nations with two identities, the correct view is that they were one nation, but they are described differently in different places.

Shu`ayb preached to them and commanded them to be fair in their weights and measures, the same as is mentioned in the story of Madyan, which also indicates that they were the same nation.

أَوْفُواْ الْكَيْلَ وَلاَ تَكُونُواْ مِنَ الْمُخْسِرِينَ

**26:181 "Give full measure, and cause no loss (to others).''**

وَزِنُواْ بِالْقِسْطَاسِ الْمُسْتَقِيمِ

**26:182 "And weigh with the true and straight balance.''**

وَلاَ تَبْخَسُواْ النَّاسَ أَشْيَآءهُمْ وَلاَ تَعْثَوْاْ فِى الاٌّرْضِ مُفْسِدِينَ

**26:183 "And defraud not people by reducing their things, nor do evil, making corruption and mischief in the land.''**

وَاتَّقُواْ الَّذِى خَلَقَكُمْ وَالْجِبِلَّةَ الاٌّوَّلِينَ

**26:184 "And have Taqwa of Him Who created you and the generations of the men of old.''**

## The Command to give Full Measure

Allah commanded them to give full measure, and forbade them to give short measure.

He said:

أَوْفُوا الْكَيْلَ وَلَا تَكُونُوا مِنَ الْمُخْسِرِينَ (١٨١)

Give full measure, and cause no loss.

meaning, `when you give to people, give them full measure, and do not cause loss to them by giving them short measure, while taking full measure when you are the ones who are taking. Give as you take, and take as you give.'

وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ (١٨٢)

And weigh with the true and straight balance.

The balance is the scales.

وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءهُمْ ...

And defraud not people by reducing their things,

means, do not shortchange them.

... وَلَا تَعْثَوْا فِي الْأَرْضِ مُفْسِدِينَ (١٨٣)

nor do evil, making corruption and mischief in the land.

means, by engaging in banditry.

This is like the **Ayah**,

وَلاَ تَقْعُدُواْ بِكُلِّ صِرَطٍ تُوعِدُونَ

And sit not on every road, threatening, (7:86)

وَاتَّقُوا الَّذِي خَلَقَكُمْ وَالْجِبِلَّةَ الْأَوَّلِينَ (١٨٤)

And have **Taqwa** of Him Who created you and the generations of the men of old.

Here he is frightening them with the punishment of Allah Who created them and created their forefathers.

This is like when Musa, peace be upon him, said:

رَبُّكُمْ وَرَبُّ ءَابَآئِكُمُ الاٌّوَّلِينَ

Your Lord and the Lord of your ancient fathers! (26:26)

Ibn Abbas, Mujahid, As-Suddi, Sufyan bin Uyaynah and Abdur-Rahman bin Zayd bin Aslam said:

وَالْجِبِلَّةَ الْأَوَّلِينَ (the generations of the men of old) means, He created the early generations. And Ibn Zayd recited:

وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلاًّ كَثِيراً

And indeed he (**Shaytan**) did lead astray a great multitude of you. (36:62)

قَالُواْ إِنَّمَآ أَنتَ مِنَ الْمُسَحَّرِينَ

**26:185 They said: "You are only one of those bewitched!''**

وَمَآ أَنتَ إِلاَّ بَشَرٌ مِّثْلُنَا وَإِن نَّظُنُّكَ لَمِنَ الْكَـذِبِينَ

**26:186 "You are but a human being like us and verily, we think that you are one of the liars!''**

فَأَسْقِطْ عَلَيْنَا كِسَفاً مِّنَ السَّمَآءِ إِن كُنتَ مِنَ الصَّـدِقِينَ

**26:187 "So, cause a piece of the heaven to fall on us, if you are of the truthful!''**

قَالَ رَبِّى أَعْلَمُ بِمَا تَعْمَلُونَ

**26:188 He said: "My Lord is the Best Knower of what you do.''**

فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابُ يَوْمِ الظُّلَّةِ

**26:189 But they denied him, so the torment of the Day of Shadow (a gloomy cloud) seized them.**

إِنَّهُ كَانَ عَذَابَ يَوْمٍ عَظِيمٍ

**Indeed that was the torment of a Great Day.**

إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ

**26:190 Verily, in this is indeed a sign, yet most of them are not believers.**

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ

**26:191 And verily your Lord, He is indeed the All-Mighty, the Most Merciful.**

## The Response of Shu`ayb's People, Their Disbelief in Him and the coming of the Punishment upon Them

Allah tells us how his people responded and how it was like the response of **Thamud** to their Messenger -- for they were of like mind -- when:

قَالُوا إِنَّمَا أَنتَ مِنَ الْمُسَحَّرِينَ (١٨٥)

They said: You are only one of those bewitched!

meaning, `you are one of those who are affected by witchcraft.'

وَمَا أَنتَ إِلَّا بَشَرٌ مِّثْلُنَا وَإِن نَّظُنُّكَ لَمِنَ الْكَاذِبِينَ (١٨٦)

You are but a human being like us and verily, we think that you are one of the liars!

means, `we think you are deliberately lying to us in what you say, and Allah has not sent you to us.'

فَأَسْقِطْ عَلَيْنَا كِسَفًا مِّنَ السَّمَاءِ ...

So cause a piece of the heaven to fall on us,

Ad-Dahhak said:

"One side of the heavens.''

Qatadah said:

"A piece of the heaven.''

As-Suddi said:

"A punishment from heaven.''

This is like what the Quraysh said, as Allah tells us:

وَقَالُواْ لَن نُّؤْمِنَ لَكَ حَتَّى تَفْجُرَ لَنَا مِنَ الأَرْضِ يَنْبُوعًا

And they say: "We shall not believe in you, until you cause a spring to gush forth from the earth for us, until:

أَوْ تُسْقِطَ السَّمَآءَ كَمَا زَعَمْتَ عَلَيْنَا كِسَفًا أَوْ تَأْتِىَ بِاللَّهِ وَالْمَلَـئِكَةِ قَبِيلاً

Or you cause the heaven to fall upon us in pieces, as you have pretended, or you bring Allah and the angels before (us) face to face.'' (17:90-92)

وَإِذْ قَالُواْ اللَّهُمَّ إِن كَانَ هَـذَا هُوَ الْحَقَّ مِنْ عِندِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَآءِ

And (remember) when they said: "O Allah! If this is indeed the truth from You, then rain down stones on us from the sky....'' (8:32)

Similarly, these ignorant disbelievers said:

فَأَسْقِطْ عَلَيْنَا كِسَفًا مِّنَ السَّمَاءِ إِن كُنتَ مِنَ الصَّادِقِينَ (١٨٧)

So, cause a piece of the heaven to fall on us, if you are of the truthful!

قَالَ رَبِّي أَعْلَمُ بِمَا تَعْمَلُونَ (١٨٨)

He said: "My Lord is the Best Knower of what you do.''

means, `Allah knows best about you, and if you deserve that, He will punish you therewith, and He will not treat you unjustly.'

So this is what happened to them -- as they asked for -- an exact recompense.

Allah says:

فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابُ يَوْمِ الظُّلَّةِ إِنَّهُ كَانَ عَذَابَ يَوْمٍ عَظِيمٍ (١٨٩)

But they denied him, so the torment of the Day of Shadow seized them. Indeed that was the torment of a Great Day.

This is what they asked for, when they asked for a part of the heaven to fall upon them. Allah made their punishment in the form of intense heat which overwhelmed them for seven days, and nothing could protect them from it.

Then He sent a cloud to shade them, so they ran towards it to seek its shade from the heat. When all of them had gathered underneath it, Allah sent sparks of fire and flames and intense heat upon them, and caused the earth to convulse beneath them, and He sent against them a mighty **Sayhah** which destroyed their souls.

Allah says:

... إِنَّهُ كَانَ عَذَابَ يَوْمٍ عَظِيمٍ

...Indeed that was the torment of a Great Day.

Allah has mentioned how they were destroyed in three places in the Qur'an, in each of which it is described in a manner which fits the context.

In Surah **Al-A`raf** He says that:

the earthquake seized them, and they lay (dead), prostrate in their homes. This was because they said:

لَنُخْرِجَنَّكَ يـشُعَيْبُ وَالَّذِينَ ءَامَنُواْ مَعَكَ مِن قَرْيَتِنَآ أَوْ لَتَعُودُنَّ فِي مِلَّتِنَا

"We shall certainly drive you out, O Shu`ayb, and those who have believed with you from our town, or else you (all) shall return to our religion.'' (7:88)

They had sought to scare the Prophet of Allah and those who followed him, so they were seized by the earthquake.

In Surah **Hud**, Allah says:

وَأَخَذَتِ الَّذِينَ ظَلَمُواْ الصَّيْحَةُ

And **As-Sayhah** seized the wrongdoers. (11:94)

This was because they mocked the Allah's Prophet when they said:

أَصَلَوَتُكَ تَأْمُرُكَ أَن نَّتْرُكَ مَا يَعْبُدُ ءابَاؤُنَآ أَوْ أَن نَّفْعَلَ فِى أَمْوَالِنَا مَا نَشَؤُاْ إِنَّكَ لاّنتَ الْحَلِيمُ الرَّشِيدُ

"Does your Salah command that we give up what our fathers used to worship, or that we give up doing what we like with our property Verily, you are the forbearer, right-minded!'' (11:87)

They had said this in a mocking, sarcastic tone, so it was befitting that the **Sayhah** should come and silence them, as Allah says:

فَأَخَذَتْهُمُ الصَّيْحَةُ

So **As-Saihah** overtook them. (15:73)

وَأَخَذَتِ الَّذِينَ ظَلَمُوا الصَّيْحَةُ

And **As-Saihah** seized the wrongdoers. (11:94)

And here, they said:

فَأَسْقِطْ عَلَيْنَا كِسَفًا مِّنَ السَّمَاء ...

So, cause a piece of the heaven to fall on us,

in a stubborn and obstinate manner. So, it was fitting that something they never thought would happen should befall them:

... فَأَخَذَهُمْ عَذَابُ يَوْمِ الظُّلَّةِ إِنَّهُ كَانَ عَذَابَ يَوْمٍ عَظِيمٍ

so the torment of the Day of Shadow seized them. Indeed that was the torment of a Great Day.

Muhammad bin Jarir narrated from Yazid Al-Bahili: "I asked Ibn Abbas about this **Ayah**: فَأَخَذَهُمْ عَذَابُ يَوْمِ الظُّلَّةِ (so the torment of the Day of Shadow seized them).

He said:

`Allah sent upon them thunder and intense heat, and it terrified them (so they entered their houses and it pursued them to the innermost parts of their houses and terrified them further), and they ran fleeing from their houses into the fields. Then Allah sent upon them clouds which shaded them from the sun, and they found it cool and pleasant, so they called out to one another until they had all gathered beneath the cloud, then Allah sent fire upon them.'

Ibn Abbas said,

`That was the torment of the Day of Shadow, indeed that was the torment of a Great Day.'"

إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ (١٩٠)

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ (١٩١)

Verily, in this is an **Ayah**, yet most of them are not believers. And verily, your Lord, He is truly, the All-Mighty, the Most Merciful.

> meaning, He is All-Mighty in His punishment of the disbelievers, and Most Merciful towards His believing servants.

وَإِنَّهُ لَتَنزِيلُ رَبِّ الْعَـلَمِينَ

**26:192 And truly, this is a revelation from the Lord of all that exists,**

نَزَلَ بِهِ الرُّوحُ الاٌّمِينُ

**26:193 Which the trustworthy Ruh (Jibril) has brought down.**

عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنْذِرِينَ

**26:194 Upon your heart that you may be (one) of the warners,**

بِلِسَانٍ عَرَبِىٍّ مٌّبِينٍ

**26:195 In the plain Arabic language.**

## The Qur'an was revealed by Allah

Here Allah tells us about the Book which He revealed to His servant and Messenger Muhammad.

وَإِنَّهُ ...

And truly, this

> refers to the Qur'an, which at the beginning of the Surah was described as وَمَا يَأْتِيهِم مِّن ذِكْرٍ مِّنَ الرَّحْمَنِ مُحْدَثٍ (and never comes there unto them a

Reminder as a recent revelation from the Most Gracious...) (26:5)

... لَتَنزِيلُ رَبِّ الْعَالَمِينَ (١٩٢)

is a revelation from the Lord of **Al-`Alamin**.

means, Allah has sent it down to you and revealed it to you.

نَزَلَ بِهِ الرُّوحُ الْأَمِينُ (١٩٣)

Which the trustworthy **Ruh** has brought down.

This refers to Jibril, peace be upon him.

This was the view of more than one of the **Salaf**: Ibn Abbas, Muhammad bin Ka`b, Qatadah, Atiyyah Al-`Awfi, As-Suddi, Ad-Dahhak, Az-Zuhri and Ibn Jurayj.

This is an issue concerning which there is no dispute.

Az-Zuhri said,

"This is like the **Ayah**:

قُلْ مَن كَانَ عَدُوًّا لِّجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ

Say: "Whoever is an enemy to Jibril -- for indeed he has brought it down to your heart by Allah's permission, confirming what came before it...'' (2:97)

عَلَى قَلْبِكَ ...

Upon your heart,

`O Muhammad, free from any contamination, with nothing added or taken away.'

... لِتَكُونَ مِنَ الْمُنذِرِينَ (١٩٤)

that you may be of the warners,

means, `so that you may warn people with it of the punishment of Allah for those who go against it and disbelieve in it, and so that you may give glad tidings with it to the believers who follow it.'

بِلِسَانٍ عَرَبِيٍّ مُّبِينٍ (١٩٥)

In the plain Arabic language.

meaning, `this Qur'an which We have revealed to you, We have revealed in perfect and eloquent Arabic, so that it may be quite clear, leaving no room for excuses and establishing clear proof, showing the straight path.'

وَإِنَّهُ لَفِى زُبُرِ الاٌّوَّلِينَ

**26:196 And verily, it is in the Zubur of the former people.**

أَوَلَمْيَكُن لَّهُمْ ءَايَةً أَن يَعْلَمَهُ عُلَمَاءُ بَنِى إِسْرَءِيلَ

**26:197 Is it not a sign to them that the learned scholars of the Children of Israel knew it,**

وَلَوْ نَزَّلْنَـهُ عَلَى بَعْضِ الاٌّعْجَمِينَ

**26:198 And if We had revealed it unto any of the non-Arabs,**

فَقَرَأَهُ عَلَيْهِم مَّا كَانُوا بِهِ مُؤْمِنِينَ

**26:199 And he had recited it unto them, they would not have believed in it.**

## The Qur'an was mentioned in the Previous Scriptures

Allah says:

وَإِنَّهُ لَفِي زُبُرِ الْأَوَّلِينَ (١٩٦)

And verily, it is in the **Zubur** of the former people.

Allah says: this Qur'an was mentioned and referred to in the previous Scriptures that were left behind by their Prophets who foretold it in ancient times and more recently.

Allah took a covenant from them that they would follow it, and the last of them stood and addressed his people with the good news of **Ahmad**:

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يبَنِى إِسْرَءِيلَ إِنِّى رَسُولُ اللَّهِ إِلَيْكُم مُّصَدِّقاً لِّمَا بَيْنَ يَدَىَّ مِنَ التَّوْرَاةِ وَمُبَشِّراً بِرَسُولٍ يَأْتِى مِن بَعْدِى اسْمُهُ أَحْمَدُ

And (remember) when **`Isa**, son of Maryam, said: "O Children of Israel! I am the Messenger of Allah unto you, confirming the **Tawrah** before me, and giving glad tidings of a Messenger to come after me, whose name shall be **Ahmad**. (61:6)

**Zubur** here refers to Books;

**Zubur** is the plural of **Az-Zabur**, which is also the name used to refer to the Book given to Dawud.

Allah says:

وَكُلُّ شَىْءٍ فَعَلُوهُ فِى الزُّبُرِ

And everything they have done is noted in the **Az-Zubur**. (54:52),

meaning, it is recorded against them in the books of the angels.

Then Allah says:

أَوَلَمْ يَكُن لَّهُمْ آيَةً أَن يَعْلَمَهُ عُلَمَاء بَنِي إِسْرَائِيلَ (١٩٧)

Is it not a sign to them that the learned scholars of the Children of Israel knew it!

meaning, is it not sufficient witness to the truth for them that the scholars of the Children of

Israel found this Qur'an mentioned in the Scriptures which they study! The meaning is:

> the fair-minded among them admitted that the attributes of Muhammad and his mission and his **Ummah** were mentioned in their Books, as was stated by those among them who believed, such as Abdullah bin Salam, Salman Al-Farisi and others who met the Prophet.

Allah said:

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِىَّ الأُمِّىَّ

> Those who follow the Messenger, the Prophet who can neither read nor write ... (7:157)

## The Intense Disbelief of Quraysh

Then Allah tells us how intense the disbelief of Quraysh was, and how stubbornly they resisted the Qur'an. If this Book with all its eloquence had been revealed to a non-Arab who did not know one word of Arabic, they still would not have believed in him.

Allah says:

وَلَوْ نَزَّلْنَاهُ عَلَى بَعْضِ الْأَعْجَمِينَ (١٩٨)

فَقَرَأَهُ عَلَيْهِم مَّا كَانُوا بِهِ مُؤْمِنِينَ (١٩٩)

> And if We had revealed it unto any of the non-Arabs, and he had recited it unto them, they would not have believed in it.

And Allah says:

وَلَوْ فَتَحْنَا عَلَيْهِم بَاباً مِّنَ السَّمَاءِ فَظَلُّواْ فِيهِ يَعْرُجُونَ

لَقَالُواْ إِنَّمَا سُكِّرَتْ أَبْصَـرُنَا

> And even if We opened to them a gate from the heaven and they were to keep on ascending

thereto. They would surely say: "Our eyes have been dazzled..." (15:14-15)

وَلَوْ أَنَّنَا نَزَّلْنَآ إِلَيْهِمُ الْمَلَـئِكَةَ وَكَلَّمَهُمُ الْمَوْتَى

And even if We had sent down unto them angels, and the dead had spoken unto them... (6:111)

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لاَ يُؤْمِنُونَ

Truly, those, against whom the Word of your Lord has been justified, will not believe. (10:96)

كَذَلِكَ سَلَكْنَاهُ فِي قُلُوبِ الْمُجْرِمِينَ

**26:200 Thus have We caused it to enter the hearts of the criminals.**

لاَ يُؤْمِنُونَ بِهِ حَتَّى يَرَوُاْ الْعَذَابَ الاٌّلِيمَ

**26:201 They will not believe in it until they see the painful torment.**

فَيَأْتِيَهُم بَغْتَةً وَهُمْ لاَ يَشْعُرُونَ

**26:202 It shall come to them of a sudden, while they perceive it not.**

فَيَقُولُوا هَلْ نَحْنُ مُنظَرُونَ

**26:203 Then they will say: "Can we be respited!"**

أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ

**26:204 Would they then wish for Our torment to be hastened on!**

أَفَرَأَيْتَ إِن مَّتَّعْنَـهُمْ سِنِينَ

**26:205 Think, if We do let them enjoy for years,**

ثُمَّ جَآءَهُم مَّا كَانُوا۟ يُوعَدُونَ

**26:206 And afterwards comes to them that which they had been promised.**

مَآ أَغْنَىٰ عَنْهُم مَّا كَانُوا۟ يُمَتَّعُونَ

**26:207 All that with which they used to enjoy shall not avail them.**

وَمَآ أَهْلَكْنَا مِن قَرْيَةٍ إِلَّا لَهَا مُنذِرُونَ

**26:208 And never did We destroy a township but it had its warners,**

ذِكْرَىٰ وَمَا كُنَّا ظَـٰلِمِينَ

**26:209 By way of reminder, and We have never been unjust.**

## The Deniers will never believe until They see the Torment

Allah says:

كَذَلِكَ سَلَكْنَاهُ فِي قُلُوبِ الْمُجْرِمِينَ (٢٠٠)

Thus have We caused it to enter the hearts of the criminals.

`thus We caused denial, disbelief, rejection and stubbornness to enter the hearts of the sinners.'

لَا يُؤْمِنُونَ بِهِ ...

They will not believe in it,

i.e., the truth,

... حَتَّى يَرَوُا الْعَذَابَ الْأَلِيمَ (٢٠١)

until they see the painful torment.

means, when their excuses will be of no avail, and the curse will be upon them, and theirs will be an evil abode.

فَيَأْتِيَهُم بَغْتَةً ...

It shall come to them of a sudden,

means, the punishment of Allah will come upon them suddenly,

... وَهُمْ لَا يَشْعُرُونَ (٢٠٢)

فَيَقُولُوا هَلْ نَحْنُ مُنظَرُونَ (٢٠٣)

while they perceive it not. Then they will say: "Can we be respited!''

means, when they see the punishment, then they will wish they had a little more time so that they can obey Allah -- or so they claim.

This is like the **Ayah**:

وَأَنذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُواْ رَبَّنَا أَخِّرْنَا إِلَى أَجَلٍ قَرِيبٍ نُّجِبْ دَعْوَتَكَ وَنَتَّبِعِ الرُّسُلَ أَوَلَمْ تَكُونُواْ أَقْسَمْتُم مِّن قَبْلُ مَا لَكُم مِّن زَوَالٍ

And warn mankind of the Day when the torment will come unto them; then the wrongdoers will say: "Our Lord! Respite us for a little while, we will answer Your call and follow the Messengers!'' (It will be said:) "Had you not sworn aforetime that you would not leave (the world for the Hereafter).'' (14: 44)

When every sinner and evildoer sees his punishment, he will feel intense regret. Such was the case of Fir`awn, when Musa prayed against him:

رَبَّنَا إِنَّكَ آتَيْتَ فِرْعَوْنَ وَمَلأهُ زِينَةً وَأَمْوَالاً فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضِلُّواْ عَن سَبِيلِكَ رَبَّنَا اطْمِسْ عَلَى أَمْوَالِهِمْ وَاشْدُدْ عَلَى قُلُوبِهِمْ فَلاَ يُؤْمِنُواْ حَتَّى يَرَوُاْ الْعَذَابَ الأَلِيمَ

قَالَ قَدْ أُجِيبَت دَّعْوَتُكُمَا

Our Lord! You have indeed bestowed on Fir`awn and his chiefs splendor and wealth in the life of this world, our Lord! That they may lead men astray from Your path. Our Lord! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment.'

Allah said: "Verily, the invocation of you both is accepted. (10:88-89)

This supplication had an effect on Fir`awn: he did not believe until he saw the painful torment:

حَتَّى إِذَا أَدْرَكَهُ الْغَرَقُ قَالَ آمَنتُ أَنَّهُ لا إِلِـهَ إِلاَّ الَّذِي آمَنَتْ بِهِ بَنُو إِسْرَائِيلَ وَأَنَاْ مِنَ الْمُسْلِمِينَ

آلآنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنتَ مِنَ الْمُفْسِدِينَ

till when drowning overtook him, he (Fir`awn) said: "I believe that none has the right to be worshipped but He in Whom the Children of Israel believe, and I am one of the Muslims.'' Now (you believe) while you refused to believe before and you were one of the mischief-makers. (10:90-91)

And Allah says:

فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا آمَنَّا بِاللَّهِ وَحْدَهُ وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ

فَلَمْ يَكُ يَنفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا سُنَّتَ اللَّهِ الَّتِي قَدْ خَلَتْ فِي عِبَادِهِ وَخَسِرَ هُنَالِكَ الْكَافِرُونَ

So when they saw Our punishment, they said: "We believe in Allah Alone and reject (all) that we used to associate with Him as (His) partners.''

Then their Faith could not avail them when they saw Our punishment. (Like) this has been the

way of Allah in dealing with His servants. And there the disbelievers lost utterly. (40:84-85)

And Allah says:

أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ (٢٠٤)

Would they then wish for Our torment to be hastened on!

This is a denunciation and a threat, because they used to say to the Messenger, by way of denial, thinking it unlikely ever to happen:

ائْتِنَا بِعَذَابِ اللَّهِ

Bring Allah's torment upon us. (29:29)

This is as Allah said:

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ ...

And they ask you to hasten on the torment... (29:53-55)

Then Allah says:

أَفَرَأَيْتَ إِن مَّتَّعْنَاهُمْ سِنِينَ (٢٠٥)

ثُمَّ جَاءهُم مَّا كَانُوا يُوعَدُونَ (٢٠٦)

مَا أَغْنَى عَنْهُم مَّا كَانُوا يُمَتَّعُونَ (٢٠٧)

Think, if We do let them enjoy for years, and afterwards comes to them that which they had been promised, all that with which they used to enjoy shall not avail them.

meaning, `even if We delay the matter and give them respite for a short while or for a long time, then the punishment of Allah comes upon them, what good will their life of luxury do them then.'

كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُواْ إِلاَّ عَشِيَّةً أَوْ ضُحَـهَا

The Day they see it, (it will be) as if they had not tarried (in this world) except an afternoon or a morning. (79:46)

And Allah says:

يَوَدُّ أَحَدُهُمْ لَوْ يُعمَّرُ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُزَحْزِحِهِ مِنَ الْعَذَابِ أَن يُعَمَّرَ

Everyone of them wishes that he could be given a life of a thousand years. But the grant of such life will not save him even a little from punishment. (2:96)

وَمَا يُغْنِى عَنْهُ مَالُهُ إِذَا تَرَدَّى

And what will his wealth avail him when he goes down. (92:11)

Allah says here:

مَا أَغْنَى عَنْهُم مَّا كَانُوا يُمَتَّعُونَ

All that with which they used to enjoy shall not avail them.

According to an authentic **Hadith**:

يُؤْتَى بِالْكَافِرِ فَيُغْمَسُ فِي النَّارِ غَمْسَةً ثُمَّ يُقَالُ لَهُ: هَلْ رَأَيْتَ خَيْرًا قَطُّ؟ هَلْ رَأَيْتَ نَعِيمًا قَطُّ؟ فَيَقُولُ: لَا وَاللهِ يَا رَبِّ، وَيُؤْتَى بِأَشَدِّ النَّاسِ بُؤْسًا كَانَ فِي الدُّنْيَا، فَيُصْبَغُ فِي الْجَنَّةِ صَبْغَةً، ثُمَّ يُقَالُ لَهُ::هَلْ رَأَيْتَ بُؤْسًا قَطُّ؟ فَيَقُولُ: لَا وَاللهِ يَا رَب

The disbelievers will be brought and once dipped into the Fire, then it will be said to him:

"Did you ever see anything good!

Did you ever see anything good!''

He will say, "No, O Lord!''

Then the most miserable person who ever lived on earth will be brought, and he will be put in Paradise for a brief spell, then it will be said to him, "Did you ever see anything bad!"

He will say, "No, O Lord.''

meaning: as if nothing ever happened.

Then Allah tells us of His justice towards His creation, in that He does not destroy any nation until after He has left them with no excuse, by warning them, sending Messengers to them and establishing proof against them.

He says:

وَمَا أَهْلَكْنَا مِن قَرْيَةٍ إِلَّا لَهَا مُنذِرُونَ (٢٠٨)

ذِكْرَى وَمَا كُنَّا ظَالِمِينَ (٢٠٩)

And never did We destroy a township but it had its warners by way of reminder, and We have never been unjust.

This is like the **Ayat**:

وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولاً

And We never punish until We have sent a Messenger. (17:15)

وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَى حَتَّى يَبْعَثَ فِي أُمِّهَا رَسُولًا يَتْلُو عَلَيْهِمْ آيَاتِنَا

وَمَا كُنَّا مُهْلِكِي الْقُرَى إِلَّا وَأَهْلُهَا ظَالِمُونَ

And never will your Lord destroy the towns until He sends to their mother town a Messenger reciting to them Our **Ayat**.

And never would We destroy the towns unless the people thereof are wrongdoers. (28:59)

وَمَا تَنَزَّلَتْ بِهِ الشَّيَـطِينُ

**26:210 And it is not the Shayatin (devils) who have brought it down.**

وَمَا يَنبَغِى لَهُمْ وَمَا يَسْتَطِيعُونَ

**26:211 Neither would it suit them nor are they able.**

إِنَّهُمْ عَنِ السَّمْعِ لَمَعْزُولُونَ

**26:212 Verily, they have been removed far from hearing it.**

## The Qur'an was brought down by Jibril, not Shaytan

Allah tells us about His Book, which falsehood cannot approach from before or behind it, sent down by the All-Wise, Worthy of all praise.

He states that it has been brought down by the trustworthy **Ruh** (i.e., Jibril) who is helped by Allah,

وَمَا تَنَزَّلَتْ بِهِ الشَّيَاطِينُ (٢١٠)

And it is not the **Shayatin** who have brought it down.

Then He tells us that it could not be the case for three reasons that the **Shayatin** brought it down. One is that it would not suit them, i.e., they have no desire to do so and they do not want to, because their nature is to corrupt and misguide people, but this contains words enjoining what is right and forbidding what is evil, and light, guidance and mighty proofs. There is a big difference between this and the **Shayatin**, Allah says:

وَمَا يَنبَغِي لَهُمْ ...

Neither would it suit them,

... وَمَا يَسْتَطِيعُونَ (٢١١)

nor are they able.

meaning, even if they wanted to, they could not do it.

Allah says:

لَوْ أَنزَلْنَا هَذَا الْقُرْءَانَ عَلَى جَبَلٍ لَّرَأَيْتَهُ خَـشِعاً مُّتَصَدِّعاً مِّنْ خَشْيَةِ اللَّهِ

> Had We sent down this Qur'an on a mountain, you would surely have seen it humbling itself and rent asunder by the fear of Allah. (59:21)

Then Allah explains that even if they wanted to and were able to bear it and convey it, they still would not be able to achieve that, because they were prevented from hearing the Qur'an when it was brought down, for the heavens were filled with guardians and shooting stars at the time when the Qur'an was being revealed to the Messenger of Allah, so none of the **Shayatin** could hear even one letter of it, lest there be any confusion in the matter.

This is a part of Allah's mercy towards His servants, protection of His Laws, and support for His Book and His Messenger.

Allah says:

إِنَّهُمْ عَنِ السَّمْعِ لَمَعْزُولُونَ (٢١٢)

Verily, they have been removed far from hearing it.

This is like what Allah tells us about the Jinn:

وَأَنَّا لَمَسْنَا السَّمَاء فَوَجَدْنَاهَا مُلِئَتْ حَرَسًا شَدِيدًا وَشُهُبًا

وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ فَمَن يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شِهَابًا رَّصَدًا

وَأَنَّا لَا نَدْرِي أَشَرٌّ أُرِيدَ بِمَن فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا

> And we have sought to reach the heaven; but we found it filled with stern guards and flaming fires. And verily, we used to sit there in stations, to (steal) a hearing, but any who listens now will find a flaming fire watching him in ambush. And we know not whether evil is intended for those on the earth, or whether their Lord intends for them guidance.' (72:8-10)

فَلاَ تَدْعُ مَعَ اللَّهِ إِلَـهاً ءَاخَرَ فَتَكُونَ مِنَ الْمُعَذَّبِينَ

**26:213 So, invoke not with Allah another god lest you should be among those who receive punishment.**

وَأَنذِرْ عَشِيرَتَكَ الاٌّقْرَبِينَ

**26:214 And warn your tribe of near kindred.**

وَاخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ

**26:215 And be kind and humble to the believers who follow you.**

فَإِنْ عَصَوْكَ فَقُلْ إِنِّى بَرِىءٌ مِّمَّا تَعْمَلُونَ

**26:216 Then if they disobey you, say: "I am innocent of what you do.''**

وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ

**26:217 And put your trust in the All-Mighty, the Most Merciful,**

الَّذِى يَرَاكَ حِينَ تَقُومُ

**26:218 Who sees you when you stand up.**

وَتَقَلُّبَكَ فِى السَّـجِدِينَ

**26:219 And your movements among those who fall prostrate.**

إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

**26:220 Verily, He, only He, is the All-Hearer, the All-Knower.**

## The Command to warn His Tribe of near Kindred

Allah said:

فَلَا تَدْعُ مَعَ اللَّهِ إِلَـهًا آخَرَ فَتَكُونَ مِنَ الْمُعَذَّبِينَ (٢١٣)

وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ (٢١٤)

وَاخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ (٢١٥)

So, invoke not with Allah another god lest you should be among those who receive punishment. And warn your tribe of near kindred. And be kind and humble to the believers who follow you.

Here Allah commands (His Prophet) to worship Him alone, with no partner or associate, and tells him that whoever associates others in worship with Him, He will punish them.

Then Allah commands His Messenger to warn his tribe of near kindred, i.e., those who were most closely related to him, and to tell them that nothing could save any of them except for faith in Allah.

Allah also commanded him to be kind and gentle with the believing servants of Allah who followed him, and to disown those who disobeyed him, no matter who they were.

Allah said:

فَإِنْ عَصَوْكَ فَقُلْ إِنِّي بَرِيءٌ مِّمَّا تَعْمَلُونَ (٢١٦)

Then if they disobey you, say: "I am innocent of what you do.''

This specific warning does not contradict the general warning; indeed it is a part of it, as Allah says elsewhere:

لِتُنذِرَ قَوْماً مَّآ أُنذِرَ ءَابَآؤُهُمْ فَهُمْ غَـفِلُونَ

In order that you may warn a people whose forefathers were not warned, so they are heedless. (36:6)

وَمَن يَكْفُرْ بِهِ مِنَ الأَحْزَابِ فَالنَّارُ مَوْعِدُهُ

> but those of the sects that reject it, the Fire will be their promised meeting place. (11:17)

According to Sahih Muslim, the Prophet said:

> وَالَّذِي نَفْسِي بِيَدِهِ، لَا يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ يَهُودِيٌّ وَلَا نَصْرَانِيٌّ، ثُمَّ لَا يُؤْمِنُ بِي إِلَّا دَخَلَ النَّار

> By the One in Whose Hand is my soul, no one from these nations -- Jewish or Christian -- hears of me then does not believe in me, but he will enter Hell.

Many Hadiths have been narrated concerning the revelation of this Ayah, some of which we will quote below:

Imam Ahmad, may Allah have mercy on him, recorded that Ibn `Abbas, may Allah be pleased with him, said:

> "When Allah revealed the **Ayah**, **وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ** (And warn your tribe of near kindred), the Prophet went to **As-Safa'**, climbed up and called out, **يَا صَبَاحَاه** O people!

> The people gathered around him, some coming of their own accord and others sending people on their behalf to find out what was happening.

> The Messenger of Allah said:

> يَا بَنِي عَبْدِالْمُطَّلِبِ، يَا بَنِي فِهْرٍ، يَاَبنِي لُؤَيَ، أَرَأَيْتُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ خَيْلًا بِسَفْحِ هَذَا الْجَبَلِ تُرِيدُ أَنْ تُغِيرَ عَلَيْكُمْ صَدَّقْتُمُونِي؟

> O Bani `Abd Al-Muttalib, O Bani Fihr, O Bani Lu'ayy! What do you think, if I told you that there was a cavalry at the foot of this mountain coming to attack you -- would you believe me!

> They said, "Yes.''

> He said:

> فَإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَي عَذَابٍ شَدِيد

Then I warn you of a great punishment that is close at hand.

Abu Lahab said, "May you perish for the rest of the day! You only called us to tell us this''

Then Allah revealed:

تَبَّتْ يَدَآ أَبِى لَهَبٍ وَتَبَّ

Perish the two hands of Abu Lahab and perish he! (111:1)

This was also recorded by Al-Bukhari, Muslim, At-Tirmidhi and An-Nasa'i.

Imam Ahmad recorded that A'ishah, may Allah be pleased with her said:

"When the **Ayah**, وَأَنذِرْ عَشِيرَتَكَ الاٌّقْرَبِينَ (And warn your tribe of near kindred) was revealed, the Messenger of Allah stood up and said:

يَا فَاطِمَةُ ابْنَةُ مُحَمَّدٍ، يَا صَفِيَّةُ ابْنَةُ عَبْدِالْمُطَّلِبِ، يَا بَنِي عَبْدِالْمُطَّلِبِ، لَا أَمْلِكُ لَكُمْ مِنَ اللهِ شَيْئًا سَلُونِي مِنْ مَالِي مَا شِئْتُم

O Fatimah daughter of Muhammad, O Safiyyah daughter of Abd Al-Muttalib, O Bani Abd Al-Muttalib, I cannot help you before Allah. Ask me for whatever you want of my wealth.

This was recorded by Muslim.

Imam Ahmad recorded that Qabisah bin Mukhariq and Zuhayr bin `Amr said:

"When the Ayah: وَأَنذِرْ عَشِيرَتَكَ الاٌّقْرَبِينَ (And warn your tribe of near kindred) was revealed, the Messenger of Allah climbed on top of a rock on the side of a mountain and started to call out:

يَا بَنِي عَبْدِ مَنَافٍ، إِنَّمَا أَنَا نَذِيرٌ، وَإِنَّمَا مَثَلِي وَمَثَلُكُمْ كَرَجُلٍ رَأَى الْعَدُوَّ فَذَهَبَ يَرْبَأُ أَهْلَهُ يَخْشَى أَنْ يَسْبِقُوهُ، فَجَعَلَ يُنَادِي وَيَهْتِفُ: يَا صَبَاحَاه

O Bani Abd Manaf, I am indeed a warner, and the parable of me and you is that of a man who sees the enemy so he goes to save his family, fearing that the enemy may reach them before he does. And he started to call out, (O people!)

It was also recorded by Muslim and An-Nasa'i.

Allah's saying:

وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ (٢١٧)

And put your trust in the All-Mighty, the Most Merciful,

means, `in all your affairs, for He is your Helper, Protector and Supporter, and He is the One Who will cause you to prevail and will make your word supreme.'

الَّذِي يَرَاكَ حِينَ تَقُومُ (٢١٨)

Who sees you when you stand up.

means, He is taking care of you.

This is like the **Ayah**,

وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا

So wait patiently for the decision of your Lord, for verily, you are under Our Eyes. (52:48)

Ibn Abbas said that the **Ayah**, الَّذِي يَرَاكَ حِينَ تَقُومُ (Who sees you when you stand up) means,

"To pray''

Ikrimah said:

"He sees him when he stands and bows and prostrates.''

Al-Hasan said: الَّذِي يَرَاكَ حِينَ تَقُومُ (Who sees you when you stand up) means,

"When you pray alone.''

Ad-Dahhak said: الَّذِي يَرَاكَ حِينَ تَقُومُ (Who sees you when you stand up) means,

> "When you are lying in bed and when you are sitting.''

Qatadah said: الَّذِي يَرَاكَ (Who sees you)

> "When you are standing, when you are sitting, and in all other situations.''

وَتَقَلُّبَكَ فِي السَّاجِدِينَ (٢١٩)

And your movements among those who fall prostrate.

Qatadah said:

الَّذِي يَرَاكَ حِينَ تَقُومُ

وَتَقَلُّبَكَ فِي السَّاجِدِينَ

Who sees you when you stand up. And your movements among those who fall prostrate.

> "When you pray, He sees you when you pray alone and when you pray in congregation.''
>
> This was also the view of Ikrimah, Ata' Al-Khurasani and Al-Hasan Al-Basri.

إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ (٢٢٠)

Verily, He, only He, is the All-Hearer, the All-Knower.

> He hears all that His servants say and He knows all their movements, as He says:
>
> وَمَا تَكُونُ فِى شَأْنٍ وَمَا تَتْلُواْ مِنْهُ مِن قُرْءَانٍ وَلاَ تَعْمَلُونَ مِنْ عَمَلٍ إِلاَّ كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ
>
> Neither you do any deed nor recite any portion of the Qur'an, nor you do any deed, but We are Witness thereof, when you are doing it. (10:61)

هَلْ أُنَبِّئُكُمْ عَلَى مَن تَنَزَّلُ الشَّيَـطِينُ

**26:221 Shall I inform you upon whom the Shayatin descend.**

تَنَزَّلُ عَلَى كُلِّ أَفَّاكٍ أَثِيمٍ

**26:222 They descend on every lying, sinful person (Athim).**

يُلْقُونَ السَّمْعَ وَأَكْثَرُهُمْ كَـذِبُونَ

**26:223 Who gives ear, and most of them are liars.**

وَالشُّعَرَآءُ يَتَّبِعُهُمُ الْغَاوُونَ

**26:224 As for the poets, the astray follow them,**

أَلَمْ تَرَ أَنَّـهُمْ فِى كُلِّ وَادٍ يَهِيمُونَ

**26:225 See you not that they speak about every subject in their poetry!**

وَأَنَّـهُمْ يَقُولُونَ مَا لاَ يَفْعَلُونَ

**26:226 And that they say what they do not do.**

إِلاَّ الَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَـتِ وَذَكَرُواْ اللَّهَ كَثِيراً
وَانتَصَرُواْ مِن بَعْدِ مَا ظُلِمُواْ

**26:227 Except those who believe and do righteous deeds, and remember Allah much and vindicate themselves after they have been wronged.**

وَسَيَعْلَمْ الَّذِينَ ظَلَمُواْ أَىَّ مُنقَلَبٍ يَنقَلِبُونَ

**And those who do wrong will come to know by what overturning they will be overturned.**

## Refutation of the Fabrications of the Idolators

Here Allah addresses those idolators who claimed that what was brought by the Messenger was not the truth but was merely something that he had made up by himself, or that it came to him in visions from the Jinn.

Allah stated that His Messenger was above their claims and fabrications, and that what he had brought did indeed come from Allah, and that it was a revelation and inspiration, brought down by a noble, trustworthy and mighty angel. It did not come from the **Shayatin**, because they have no desire for anything like this Noble Qur'an -- they descend upon those who are like them, the lying fortune-tellers.

Allah says:

هَلْ أُنَبِّئُكُمْ ...

Shall I inform you,

meaning, shall I tell you,

... عَلَى مَن تَنَزَّلُ الشَّيَاطِينُ (٢٢١)

تَنَزَّلُ عَلَى كُلِّ أَفَّاكٍ أَثِيمٍ (٢٢٢)

upon whom the **Shayatin** descend.

They descend on every lying, sinful person (**Athim**).

meaning, one whose speech is lies and fabrication.

أَثِيمٍ (**Athim**)

means, whose deeds are immoral.

This is the person upon whom the **Shayatin** descend, fortune-tellers and other sinful liars.

The **Shayatin** are also sinful liars.

يُلْقُونَ السَّمْعَ ...

Who gives ear,

means, they try to overhear what is said in the heavens, and they try to hear something of the Unseen, then they add to it a hundred lies and tell it to their human comrades, who then tell it to others. Then the people believe everything they say because they were right about the one thing which was heard from the heavens.

... وَأَكْثَرُهُمْ كَاذِبُونَ (٢٢٣)

and most of them are liars.

This was stated in an authentic **Hadith** recorded by Al-Bukhari from A'ishah, may Allah be pleased with her, who said,

"The people asked the Prophet about fortune-tellers, and he said:

إِنَّهُمْ لَيْسُوا بِشَيْء

They are nothing.

They said: "O Messenger of Allah, they say things that come true.''

The Prophet said:

تِلْكَ الْكَلِمَةُ مِنَ الْحَقِّ يَخْطَفُهَا الْجِنِّيُّ فَيُقَرْقِرُهَا فِي أُذُنِ وَلِيِّهِ كَقَرْقَرَةِ الدَّجَاجِ، فَيَخْلِطُونَ مَعَهَا أَكْثَرَ مِنْ مِائَةِ كَذْبَة

That is a word of truth which the Jinn snatches, then he gabbles it like the clucking of a chicken into the ear of his friend, but he mixes it with more than one hundred lies.

Al-Bukhari also recorded that Abu Hurayrah said,

"The Prophet said:

إِذَا قَضَى اللهُ الْأَمْرَ فِي السَّمَاءِ ضَرَبَتِ الْمَلَائِكَةُ بِأَجْنِحَتِهَا خُضْعَانًا لِقَوْلِهِ، كَأَنَّهَا سِلْسِلَةٌ عَلَى صَفْوَانٍ، فَإِذَا فُزِّعَ عَنْ قُلُوبِهِمْ قَالُوا: مَاذَا قَالَ رَبُّكُمْ؟ قَالُوا (لِلَّذِي قَالَ): الْحَقَّ، وَهُوَ الْعَلِيُّ الْكَبِيرُ، فَيَسْمَعُهَا مُسْتَرِقُو السَّمْعِ، وَمُسْتَرِقُو السَّمْعِ هَكَذَا

بَعْضُهُمْ فَوْقَ بَعْضٍ وَصَفَ سُفْيَانُ بِيَدِهِ، فَحَرَّفَهَا وَبَدَّدَ بَيْنَ أَصَابِعِهِ فَيَسْمَعُ الْكَلِمَةَ فَيُلْقِيهَا إِلَى مَنْ تَحْتَهُ، ثُمَّ يُلْقِيهَا الْآخَرُ إِلَى مَنْ تَحْتَهُ، حَتَّى يُلْقِيَهَا عَلَى لِسَانِ السَّاحِرِ أَوِ الْكَاهِنِ، فَرُبَّمَا أَدْرَكَهُ الشِّهَابُ قَبْلَ أَنْ يُلْقِيَهَا، وَرُبَّمَا أَلْقَاهَا قَبْلَ أَنْ يُدْرِكَهُ، فَيَكْذِبُ مَعَهَا مِائَةَ كَذْبَةٍ،فَيُقَالُ: أَلَيْسَ قَدْ قَالَ لَنَا يَوْمَ كَذَا وَكَذَا: كَذَا وَكَذَا؟ فَيُصَدَّقُ بِتِلْكَ الْكَلِمَةِ الَّتِي سُمِعَتْ مِنَ السَّمَاء

When Allah decrees a matter in heaven, the angels beat their wings in submission to His decree, a chain beating on a rock. And when the fear in their hearts subsides, they say: "What is it that your Lord has said''

They say: "The truth. And He is the Most High, the Most Great.''

Then when the Jinn who are listening out, one above the other

(-- and Sufyan illustrated this with a gesture, holding his hand vertically with his fingers outspread --)

when they hear this, they throw it down from one to another, until it is passed to the fortune-teller or soothsayer. The shooting star may strike the Jinn before he passes it on, or he may pass it on before he is struck, and he adds to it one hundred lies, thus it is said:

"Did he not tell us that on such and such a day, such and such would happen''

So they believe him because of that one thing which was heard from the heavens.

This was recorded by Al-Bukhari.

Al-Bukhari recorded from A'ishah, may Allah be pleased with her, that the Prophet said:

إِنَّ الْمَلَائِكَةَ تَحَدَّثُ فِي الْعَنَانِ وَالْعَنَانُ: الْغَمَامُ بِالْأَمْرِ (يَكُونُ) فِي الْأَرْضِ، فَتَسْمَعُ الشَّيَاطِينُ الْكَلِمَةَ، فَتَقُرُّهَا فِي أُذُنِ الْكَاهِنِ كَمَا تُقَرُّ الْقَارُورَةُ، فَيَزِيدُونَ مَعَهَا مِائَةَ كَذْبَةٍ

The angels speak in the clouds about some matter on earth, and the **Shayatin** overhear what they say, so they tell it to the fortune-teller, gurgling into his ear like (a liquid poured) from a glass bottle, and he adds to it one hundred lies.

## Refutation of the Claim that the Prophet was a Poet

Allah tells:

وَالشُّعَرَاء يَتَّبِعُهُمُ الْغَاوُونَ (٢٢٤)

As for the poets, the astray ones follow them.

Ali bin Abi Talhah reported from Ibn Abbas that this means:

"The disbelievers follow the misguided among mankind and the Jinn.''

This was also the view of Mujahid, Abdur-Rahman bin Zayd bin Aslam, and others.

Ikrimah said,

"Two poets would ridicule one another in verse, with one group of people supporting one and another group supporting the other. Hence Allah revealed the **Ayah**, وَالشُّعَرَاء يَتَّبِعُهُمُ الْغَاوُونَ (As for the poets, the erring ones follow them).

أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ (٢٢٥)

See you not that they speak about every subject in their poetry!

Ali bin Abi Talhah reported from Ibn Abbas that this means:

"They indulge in every kind of nonsense.''

Ad-Dahhak reported that Ibn Abbas said,

"They engage in every kind of verbal art.''

This was also the view of Mujahid and others.

وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ (٢٢٦)

And that they say what they do not do.

Al-Awfi reported that Ibn Abbas said:

at the time of the Messenger of Allah, two men, one from among the Ansar and one from another tribe, were ridiculing one another in verse, and each one of them was supported by a group of his own people, who were the foolish ones, and Allah said:

وَالشُّعَرَاء يَتَّبِعُهُمُ الْغَاوُونَ

أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ

وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ

As for the poets, the erring ones follow them. See you not that they speak about every subject in their poetry and that they say what they do not do.

What is meant here is that the Messenger, to whom this Qur'an was revealed, was not a soothsayer or a poet, because his situation was quite obviously different to theirs, as Allah says:

وَمَا عَلَّمْنَـهُ الشِّعْرَ وَمَا يَنبَغِى لَهُ إِنْ هُوَ إِلاَّ ذِكْرٌ وَقُرْءَانٌ مُّبِينٌ

And We have not taught him poetry, nor is it suitable for him. This is only a Reminder and a plain Qur'an. (36:69)

إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ

وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلاً مَّا تُؤْمِنُونَ

وَلاَ بِقَوْلِ كَاهِنٍ قَلِيلاً مَّا تَذَكَّرُونَ

تَنزِيلٌ مِّن رَّبِّ الْعَـلَمِينَ

That this is verily, the word of an honored Messenger. It is not the word of a poet, little is that you believe!

Nor is it the word of a soothsayer, little is that you remember! This is the Revelation sent down from the Lord of all that exits. (69:40-43)

## The Exception of the Poets of Islam

Allah tells:

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ...

Except those who believe and do righteous deeds,

Muhammad bin Ishaq narrated from Yazid bin Abdullah bin Qusayt, that Abu Al-Hasan Salim Al-Barrad, the freed servant of Tamim Ad-Dari said:

"When the **Ayah** -- وَالشُّعَرَاء يَتَّبِعُهُمُ الْغَاوُونَ (As for the poets, the erring ones follow them) was revealed, Hasan bin Thabit, Abdullah bin Rawahah and Ka`b bin Malik came to the Messenger of Allah, weeping, and said:

"Allah knew when He revealed this **Ayah** that we are poets."

The Prophet recited to them the **Ayah**, إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ (Except those who believe and do righteous deeds), and said: أَنْتُم (This means) you.

... وَذَكَرُوا اللَّهَ كَثِيرًا ...

and remember Allah much.

He said: أَنْتُم (This means) you.

... وَانتَصَرُوا مِن بَعْدِ مَا ظُلِمُوا ...

and vindicate themselves after they have been wronged.

He said: أَنْتُم (This means) you.

This was recorded by Ibn Abi Hatim and Ibn Jarir from the narration of Ibn Ishaq.

But this Surah was revealed in Makkah, so how could the reason for its revelation be the poets of the Ansar? This is something worth thinking about.

The reports that have been narrated about this are all **Mursal** and cannot be relied on. And Allah knows best.

But this exception could include the poets of the Ansar and others. It even includes those poets of the **Jahiliyyah** who indulged in condemning Islam and its followers, then repented and turned to Allah, and gave up what they used to do and started to do righteous deeds and remember Allah much, to make up for the bad things that they had previously said, for good deeds wipe out bad deeds. So they praised Islam and its followers in order to make up for their insults, as (the poet) Abdullah bin Az-Zab`ari said when he became Muslim:

"O Messenger of Allah, indeed my tongue will try to make up for things it said when I was bad -- When I went along with the **Shaytan** during the years of misguidance, and whoever inclines towards his way is in a state of loss.''

Similarly, Abu Sufyan bin Al-Harith bin Abd Al-Muttalib was one of the most hostile people towards the Prophet, even though he was his cousin, and he was the one who used to mock him the most. But when he became Muslim, there was no one more beloved to him than the Messenger of Allah. He began to praise the Messenger of Allah where he had mocked him,

and take him as a close friend where he had regarded him as an enemy.

... وَانتَصَرُوا مِن بَعْدِ مَا ظُلِمُوا ...

and vindicate themselves after they have been wronged.

Ibn Abbas said,

"They responded in kind to the disbelievers who used to ridicule the believers in verse.''

This was also the view of Mujahid, Qatadah and several others.

It was also recorded in the **Sahih** that the Messenger of Allah said to Hasan:

اهْجُهُم

Ridicule them in verse.

Or he said:

َهاجِهِمْ وَجِبْرِيلُ مَعَك

Ridicule them in verse, and Jibril is with you.

Imam Ahmad recorded that Ka`b bin Malik said to the Prophet,

"Allah has revealed what He revealed about the poets. The Messenger of Allah said:

إِنَّ الْمُؤْمِنَ يُجَاهِدُ بِسَيْفِهِ ولِسَانِهِ، وَالَّذِي نَفْسِي بِيَدِهِ لَكَأَنَّ مَا تَرْمُونَهُمْ بِهِ نَضْحُ النَّـبْلِ

The believer wages **Jihad** with his sword and with his tongue, By the One in Whose Hand is my soul, it is as if you are attacking them with arrows.

... وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنقَلَبٍ يَنقَلِبُونَ (٢٢٧)

And those who do wrong will come to know by what overturning they will be overturned.

This is like the **Ayah**,

يَوْمَ لاَ يَنفَعُ الظَّـلِمِينَ مَعْذِرَتُهُمْ

The Day when their excuses will be of no profit to wrongdoers. (40: 52)

According to the **Sahih**, the Messenger of Allah said:

إِيَّاكُمْ وَالظُّلْمَ، فَإِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَة

Beware of wrongdoing, for wrongdoing will be darkness on the Day of Resurrection.

Qatadah bin Di\`amah said concerning the **Ayah** -- وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أيَّ مُنقَلَبٍ يَنقَلِبُونَ (And those who do wrong will come to know by what overturning they will be overturned),

this refers to the poets and others.

This is the end of the Tafsir Surah **Ash-Shu\`ara'**. Praise be to Allah, Lord of the worlds.